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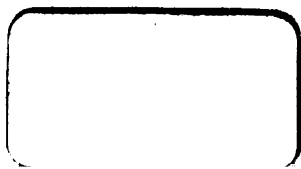
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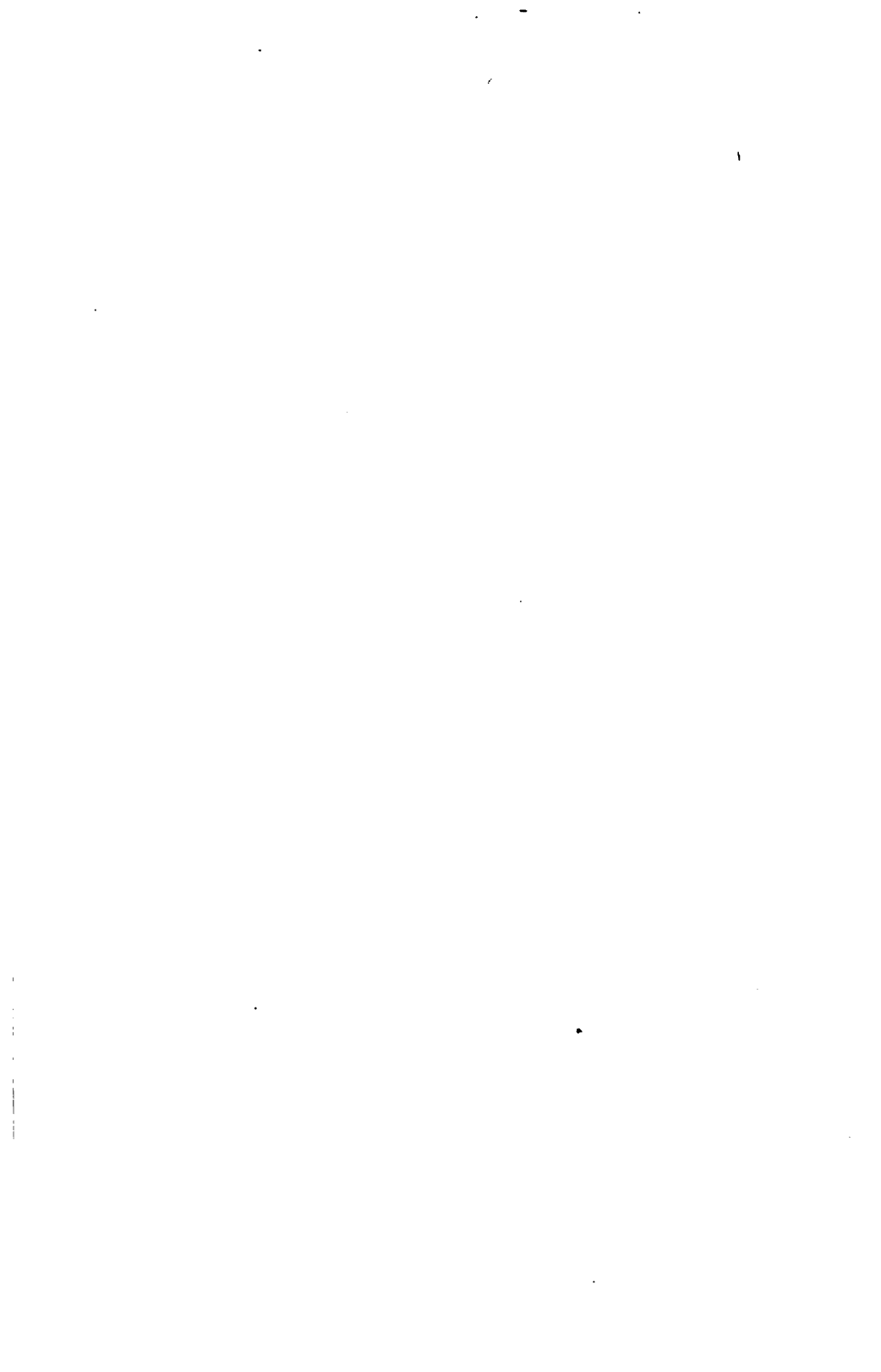
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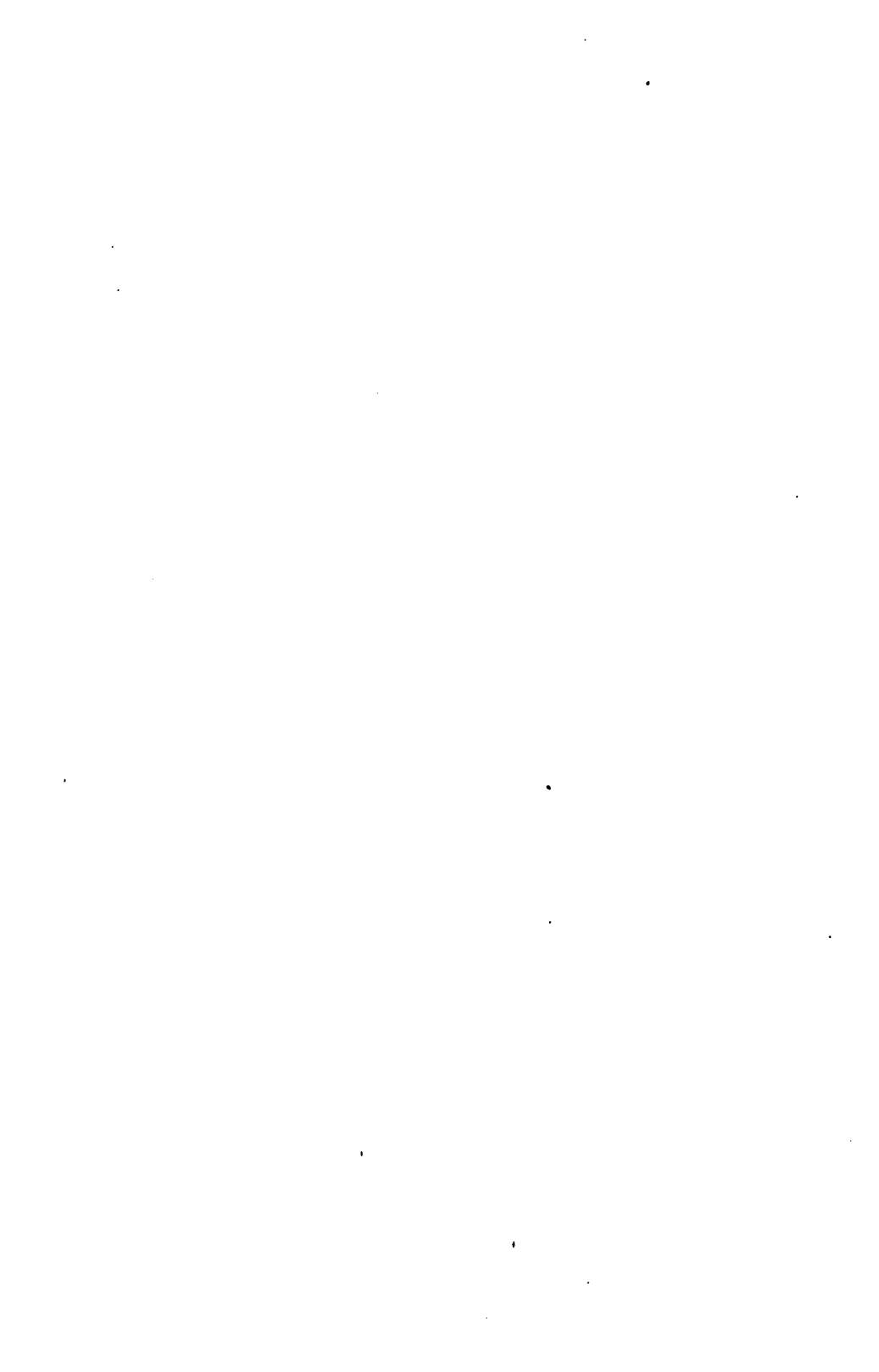
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MISSIONARY AMMUNITION

**FOR THE
EXCLUSIVE USE OF PASTORS**

**NUMBER 1
THE PASTOR AS A WORLD LEADER
NOVEMBER 1, 1916**

**PREPARED BY A COMMITTEE OF THE
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA**

**THE BOARD OF FOREIGN MISSIONS OF THE
METHODIST EPISCOPAL CHURCH
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MISSIONARY AMMUNITION FOR PASTORS

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MISSIONARY AMMUNITION*

I.

WHY MISSIONARY AMMUNITION FOR PASTORS?

FOR the simple reason that the pastors want it, and in a good many instances are clamoring for it. A secretary of a foreign board not long ago was addressing a union ministers' meeting in one of our leading cities and took as his theme "The Decadence of the Non-Christian Religions," which he maintained was the greatest fact in the world to-day—greater even in the sweep of its significance than the world war. He marshaled a number of striking incidents by way of showing that Shintoism, Buddhism, Hinduism, and even Mohammedanism are in a decadent condition. He then demonstrated how Christianity, through its foreign missionary propaganda, is forging ahead in every large mission area, and giving assurance of ultimate success. He ended by urging that pastors should give such facts to their people, that nothing is more likely to stimulate faith and zeal for the work which the churches have to perform at home than this demonstration of the gospel's power abroad.

The pastors concurred in this judgment, both as to the successes of the missionary enterprise, and as to the need of the people being informed upon the situation. But they said: "Where can we get hold of such facts? We do not see them stated in this large and compelling way in our missionary magazines or in the other literature of the boards. You are asking us to make bricks without straw." The secretary replied that the information can be obtained through a discriminating reading of missionary books and magazines, but that perhaps the boards have been at fault in not considering the special needs of pastors as those who alone can enlighten the people.

These pamphlets are issued to meet this need. They will be printed in the fall and spring, approximately November first

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and March first, during the next two years. If they gain the approval of the pastors, it may seem best to continue the series beyond that period. It is for the pastors themselves to decide.

SCOPE OF THE SERIES

As to this opening number, the material is arranged in four parts. The first contains several preliminary articles as to the place of the pastor in the foreign missionary enterprise of his denomination, both in the matter of preaching and planning. In the second part we give a survey of the missionary situation in certain non-Christian lands. This by way of acquainting our pastors with the outstanding conditions abroad—a sort of general background against which they can sketch in as many incidents and illustrations as they wish. The statement of the general situation is followed by a typical missionary incident, which should be quotable in a sermon or address, and a typical personality, either missionary or native, who may be described as representative of the work in that particular area. The third part describes certain missionary books of special interest to pastors. There follows as a fourth section “A Sanctuary of Missions,” which we hope the pastors will appreciate as a stimulus and guide to prayer in behalf of the world-wide enterprises of the church. Do we not all feel that intercessory prayer is our greatest need?

The second number in this series, to be issued about March 1, 1917, will be of an apologetic character, under the title, “In Defense of Foreign Missions.” There will follow a number in which we mean to gather the very best stories of missionaries of all boards and lands illustrative of how human lives are transformed by the gospel. Finally, there will be a biographical number.

One other word. In gathering this material we have sought zealously to avoid putting it in sermonic form. The idea is that pastors should shape up the material rhetorically and homiletically according to their own ideas and circumstances. The boards fulfil their function when they furnish the “raw material.”

These pamphlets will be sent very widely to the clergy of

the United States and Canada. Should they result in a general preaching on the subject of the progress of Christianity, untold blessing will result. God cannot fail to honor such a movement. The foreign missionary work today offers the mightiest demonstration of Christianity which we have had since apostolic times. Our prayer is that our pastors throughout North America of the various communions may rise to the opportunity.

WHAT MAY REASONABLY BE EXPECTED OF
A PASTOR IN THE WAY OF MISSIONARY
LEADERSHIP IN HIS OWN CHURCH?

BY THE REV. A. W. HALSEY, D.D.

Secretary of the Board of Foreign Missions of the
Presbyterian Church in the U. S. A.

THE pastor is a busy man. The complex nature of church activity in the last few years has increased rather than diminished his cares and responsibilities. No one cause, even so great a cause as foreign missions, can expect more than a small portion of the time of an all-around pastor to be given to its consideration. It is still true, as Dr. Duff said, "The hitch is with the pastor." On the other hand the laymen in the last quarter of a century, and especially the laywomen, have shown such proficiency in all things missionary that the pastor, if he recognizes the talent in his own church, can so utilize the forces at his command as to take very little of his own time. We think a board has a reasonable right to expect from a pastor, as a leader in foreign missions, cooperation along the following lines:

1. An accurate knowledge and a personal interest in the missionary agencies in his own local church. He should know, and in the right sense guide all the organizations, such as the women's societies, the young people's society, missions of the Sunday-school, etc., in his own church. He should be willing to

give advice, to respond to appeals from his own local constituency, and by keeping himself informed of large movements in other churches, continually to reinforce and reinvigorate his own work.

2. In the public services of God's house, either on the Lord's Day or a week day, at certain times in the month, specific prayer should be offered for the missionaries, first of his own denomination, and then for the world-wide work. By specific prayer we mean prayer for special emergencies as they arise, for missions in which the church may be peculiarly interested, and for the general work of foreign missions as carried on by his own denomination and also by the church at large. Intercessory prayer for world-wide missions should be part of the monthly curriculum of the public service for every pastor. The petitions should be offered with knowledge sufficient to guide the thought of the people toward the extension of the kingdom.

3. The board has a right to expect the pastor to inform his people at least once a year how the work of the denomination to which he belongs is being carried on in far distant lands. By a map talk show: (a) Where the stations of the board of his denomination are located. (b) New stations opened during the year or any advance work undertaken. (c) The union with other denominations, thus giving the local church an idea of the splendid unity now characterizing practically the work of foreign missions boards throughout the world.

4. A brief statement, possibly in the fall, of the plans of the local church regarding foreign mission work and also of the church at large. For example, this year Latin America is to be the subject of the mission study classes. It is to be presented to the church by the boards for offerings both of life and of substance, and special accent is to be given to the needs and opportunities in Latin America. Each year the pastor should be willing to inform himself of the plans of the board and make known those plans to his people, either by the printed page or in a statement made from the pulpit.

5. It is not unreasonable to ask the pastor to present special features of the work during the year. A Congregationalist, for

example, this year should keep before his people the Armenian question. A Presbyterian should not fail to let his people know what splendid service is being rendered by the missionary in Kamerun in the war zone, and also in Syria in the war zone. The mass movement in India might fittingly be presented by the Methodist as something to be thought over, and prayed over by the church at home. We cite these as typical examples. Each year, almost each month, will reveal some special object of the work of the denomination or of the church at large which the board might reasonably expect should be presented by the pastor to his people.

6. A reply to letters or questionnaires sent by the board. Hundreds of pastors fail to respond to simple requests sent by the board in the interest of the whole church. We are aware that the time of a pastor is precious, but often letters require a simple yes or no. The pastor should show interest sufficient even to criticize the request or the action of the board. Anything is better than stagnation. If the request is unreasonable or demands too much time from the pastor this should be frankly stated. It is only in this way that the boards can ascertain the real mind of the church.

7. We think it is not unreasonable to ask the pastor to preach at least one sermon during the year on foreign missions, or to review one book dealing with world-wide mission problems, or to prepare at least one address which will, in addition to the mere setting forth of the work done by the denomination as indicated in number three, give the church some conception of the vast problems involved in the missionary enterprise.

WHAT MAY REASONABLY BE EXPECTED OF
A PASTOR IN THE WAY OF MISSIONARY
LEADERSHIP IN HIS OWN CHURCH?

BY COL. ELIJAH W. HALFORD

Vice-Chairman Laymen's Missionary Movement

IN these days of specialization a pastor may often be perplexed if not bewildered by reason of multitudinous appeals and claims. Some of these seem so blatant and inconsiderate as to suggest a danger that his pulpit shall become a mere phonograph for overinsistent and unrelated special interests. It is of the last importance for his own peace, and for the orderly culture and development of those over whom he is set as teacher and leader, that the pastor have wise control of his time and service. With this in mind it is difficult for a layman to frame an answer to the question submitted in terms of schedules and time-tables. His answer may be better found, possibly, in somewhat broad generalization, leaving details to the judgment and wisdom of pastors themselves.

It is fundamental that a man feeling himself called to be a minister of Christ should relate himself to the world program of Jesus. This must be the controlling thought and passion of his ministry. His task is to induce and to compel the people of his church to participate with him in the vision and the service the world-program gives and requires.

The church has a world-task. "World" is inclusive. No feature of the enterprise can be excluded or minimized. It is not possible to read the command "In Jerusalem, *then* in Judea, *then* in Samaria, *then* to the uttermost part of the earth," as one version of the New Testament has it, and as it was placarded in letters a foot high in a great church assembly this year, the *then* italicized so there might be no question of interpretation. The command is "both" and "and." The imperative of the four-fold mission of the church and of the Christian is "now" and not "then"; the several features of the program are to go abreast, not tandem.

A church has the right to expect its pastor to "lead." As with the head of any enterprise, whatever of information, direction, system—everything that will guide and develop those interested or who should be interested in the largest success of the matter committed to them—the church may reasonably expect these things from the pastor. In a volunteer army—and the church is not a conscription—the captain of a company or the colonel of a regiment fails of reasonable expectation unless he informs and drills and deploys his men in a way to make their service intelligent and eager, bringing them to realize that what they do is contributory to the objective committed to the whole army, of which they are related parts; to properly police the camp simply for their own comfort, or to satisfy themselves with some restricted task, will not answer. This cannot be done without the leader keeping himself thoroughly equipped to lead. Faulty leadership soon reveals itself.

The pastor must see to it, as a prime necessity, that his own church is made and kept thoroughly efficient. This is his first duty. Unless the units are fit the whole organization is weakened. But this efficient fitness is impossible unless each church is led upward and onward out of itself into world-vision and world-service.

The pastor should give to his church continuous information regarding the whole scope of the world campaign, local, home and foreign, and this in a stimulating, inspiring and challenging way. He is the teacher, the educator of his people. It is not wise either to stuff or to starve.

The pastor must see that the best available system of finance is installed and operated in his church. Everything done may be rendered measurably useless unless the pastor's oversight is continued until the financial result is expressed with completeness. The church has a reasonable right to expect that the pastor will lead them not only into the knowledge which brings vision and feeds faith, but to a worthy financial expression of their loyalty. The laity of the church is much more likely to be depressed by the smallness than staggered by the largeness of an appeal. There is little question about this in the mind of

any one who knows the laity in a large way. They are responsive to a worthwhile demand.

The pastor must give leadership in the prayer life of his people. The enrichment and effectiveness of the prayer life of individual members and of the entire church largely depend upon the pastor's helpful guidance.

Knowledge, vision, a definite and challenging program of service and of giving, with constant aid to the enlargement of spiritual life—these a church has the right to expect from its pastor's leadership.

WHAT MAY REASONABLY BE EXPECTED OF A PASTOR IN THE WAY OF MISSIONARY LEADERSHIP IN HIS OWN CHURCH?

BY REV. ROCKWELL HARMON POTTER, D.D.,
Hartford, Conn.

THE one thing which the pastor must give in the way of missionary leadership in his own church is *inspirational information*; that is, the pastor must show to his people that the missionary impulse and the missionary enterprise grow out of the heart of the gospel. He must so preach the gospel that every man who hears him shall recognize the outreach of Christian service as an essential part of that message; he must so preach the gospel that every man who hears him shall recognize the missionary enterprise as vitally related both to the local church and its parish and to the church of the world and its task.

The pastor will do this most effectively not by occasional sermons on missions, though such sermons will have their place in his plan and program. He will do this most effectively by relating his sermons continuously and constantly to this great enterprise of the Christian people of our own time. Not that every sermon must have in it reference to the mission field, but that every sermon must have in it the spirit of the mission fields and that frequent sermons will have in them explicit reference,

to the mission enterprise as showing practically the working of the gospel spirit in the world.

The pastor may reasonably be expected to do his part in the organization and education of the church which he serves for its part in the missionary enterprise. Just how much his share is will depend upon the resources available in the membership of the church. It is safe to say he never ought to do any part of this work for which a member of the church can be secured. It will be his privilege to be in counsel with all missionary committees, and to encourage them in the making of their plans; in many instances it may be necessary for him to teach mission-study classes and to take leadership in plans for securing the gifts of the people. If there is no one else to do this, then he must do it; but his best way of doing it always is to secure somebody else to do it.

If the minister is awake and alive to the riches of the gospel on the one hand, and to the world's need on the other hand, he will be a means of the communication to his people of the impulse to serve and of the opportunity for service. He will be loyal to the accredited agencies of his own Christian fellowship, and he will be alert for new opportunities of service which are born out of new needs. He will be careful that his own energies and those of his people be not so widely diffused as to be without effect anywhere, and he will be careful also lest the work of missions become so stereotyped and formal as to lose its appeal to the enthusiasm of the Christian heart.

For the pastor who is thus related to the gospel and to the world the distinctions between the various mission fields will disappear. The Christian care for the children of his own church, the effort to reach the indifferent of his own community, the development of rescue and remedial and reform agencies in his own town, the planting of the church and the sustaining of relief and reform institutions throughout his own state and country and the sending of preachers and teachers and helpers to far-off peoples that the church may be planted among them and that it may there bear its proper fruitage in the things of the kingdom of God—all these will be felt by him to be one

enterprise, will be shown by him to his people as one mighty task. He will inspire each one of his people to desire to fulfil his part in this great work, and it will be his joy to show to each one how whatever he does for one part of the task has its value for all, how each one who honestly seeks it may find his own part in God's great plan and fulfilling his own task there may have a share by faith in the great consummation.

WHAT ASPECTS OF FOREIGN MISSIONS SHOULD BE EMPHASIZED BY PASTORS AT THE PRESENT TIME?

BY ROBERT E. SPEER, D.D.

THERE never was a day when the principles of the foreign missionary enterprise were as pertinent and relevant as today. Its message is a word straight to the whole world's central need. Pastors will find in it just the truths which men are feeling after in the situation of our time. What are some of the aspects of foreign missions which specially call for emphasis today?

1. The fact that foreign missions are the direct antithesis of the world conditions which men most deplore and the purest expression of the principles which underlie the world order for which men are longing. Foreign missions represent international friendship and good will. The missionary goes out to help and serve. He bridges the gulf between his own nation and the nation to which he goes. He is not seeking to exploit or to take advantage or to make gain. He is seeking only to befriend and to aid. And his aim and spirit are internationally unifying.

The missionaries succeed in surmounting all the hindrances of nationality and language and in binding different peoples together in good will. Furthermore, they are demonstrating the possibility of the existence of strong nationalistic spirit side by side with human brotherhood and international unity.

They are seeking to develop in each nation a national church embodying and inspiring and consecrating to God the genius and destiny of each nation. But they are doing this because these are the elements of a yet larger unity, the unity of mankind. The first is not contradictory to the second; it is essential to it, as the perfection of the state requires the perfection of the family unit, and the family demands and does not exclude the richest individualism. It is out of her perfect ministry to the life of each nation that the church is to be prepared to minister to the life of all humanity, and to achieve its unity.

2. The embodiment in the missionary enterprise of right racial feeling. Our present world miseries are due chiefly to race selfishness and hatreds. One people claims a place on the earth which it denies to others. It proposes to seek its advantage at any cost to others. What a great professor of history said of his own nation some years ago represents the attitude and policy of many others:

"In every part of the world where —————'s interests are at stake, I am in favor of advancing and upholding those interests, even at the cost of annexation and at the risk of war. The only qualification I admit, is that the country we desire to annex or take under our protection, the claims we choose to assert, and the cause we decide to espouse, should be calculated to confer a tangible advantage upon the nation."

To this attitude of mind one's own race is always right and the other races always wrong. But foreign missions are the contradiction of all such racial bigotry and isolation. They proclaim the principle of Christ that all humanity is to be one flock under one shepherd. "Other sheep I have, not of this fold. Them also I must bring that there may be one flock." Our great need to-day is the acceptance of the principle of humanity and the practise of the principle of fairness and equality in racial judgments and relationships.

3. The need and opportunity for the direct preaching of the gospel to men. In every land the supreme call to-day is for the unhesitating straightforward preaching of Christ as the Savior

of the world. The door is wide open for such evangelization everywhere. In any part of Japan to-day churches, tents, or halls will be packed to hear such preaching. In China no accessory inducements are needed. The throngs will come to hear the gospel alone. And what foreign missions reveal as to the world's need of Christ and its readiness to hear about him is true at home. Let men offer Christ directly to their fellow men and see if it is not. But whether or not it is so here it is so abroad and every missionary society could now double the volume of its direct evangelistic work if it had the resources and still fall far short of improving its opportunity.

4. The new duty of the nations toward Latin America. The opening of the Panama Canal, the Panama Missionary Congress, the development of affairs in Mexico, the conditions in Nicaragua, Cuba, Haiti, and Santo Domingo, and the whole body of our relations with Latin America demand that we conceive our duties toward our Latin-American neighbors in the highest spiritual terms. It will be fatal to pitch our intercourse with Latin America on the level of mere commercialism, and the Monroe Doctrine is no adequate statement of our political relationship. Latin America has a right to share in the best of our moral and religious inheritance.

5. Foreign missions represent an unflinching faith in the sole adequacy of Jesus Christ to meet all the needs of men. That is the supreme aspect of foreign missions which we need to present. It is the gospel.

WHAT ASPECTS OF FOREIGN MISSIONS SHOULD BE EMPHASIZED BY PASTORS AT THE PRESENT TIME?

BY CANON S. GOULD, M.D.

Sec'y of the Missionary Society of the Church of England in Canada.

1. THE effectiveness of the presentation depends largely upon the adequacy of the setting. A world-wide subject such as the missionary commission of the Christian church requires a world-wide setting. "The next ten years," declared the Edin-

burgh Conference in 1910, "will in all probability constitute a turning point in human history." The men who drafted and sent out that message stood midway between two of the most wonderful decades in history. To appreciate its full significance we must bear in mind the chief events of the decade then past, and endeavor to grasp the potentialities of the one then rising above the horizon. The South-African War; the Russo-Japanese War; the overthrow of the Manchu dynasty and the establishment of the Chinese Republic; the so-called "bloodless revolution" in Turkey with the pitiful abortion of all its hopes and promise; the league of the Balkan nations and their victorious onslaught upon Turkey; the quarrel of the victors among themselves and the second Balkan war; the deadly seed left by the latter out of which sprang the immediate ostensible causes of the present struggle. He who would present the cause of foreign missions efficiently must lay hold upon the bearings of these events. Otherwise he cannot adequately commend the cause to others, or appreciate himself the significance of the other half of the sentence noted above, "and may be of more critical importance in determining the spiritual evolution of the race than many centuries of ordinary experience."

2. The fundamental truth that "God hath made of one blood all nations of men" requires continuous assertion and insistence. The wounds of war present a curious analogy to those of surgery. Some leave behind pockets of malignant germs which prevent healing, and result in obstinate conditions of infection the only cure for which is reopening and radical measures. Others, and they are many, are clean-cut, as it were aseptic, and heal immediately by "first intention." An example of the former is seen in the Franco-Prussian War of 1870 and of the latter in the Russo-Japanese War of 1904-5. It is of the utmost importance that the wounds caused by the awful surgery of the present war should heal by "first intention."

3. The supporter of foreign missions must insist that the purpose of God, who "will have all men to be saved and to come to the knowledge of the truth," is the one certain and abiding element in history.

4. "Nationality," said Mazzini, "is sacred to me because I see in it the instrument of labor for the good and progress of all men." The war has reemphasized this mysterious yet powerful principle. The redemption and sanctification of the spirit of nationality is one of the great missions of the Christian faith.

5. Social and economic changes brought about by the war must not be allowed, by a sort of backwash of the old conditions, to work injury to non-Christian or undeveloped races. The *Japan Times*, in its issue of July 23, 1916, discusses the restrictive measures adopted against alcohol by certain of the countries at war, and then makes this comment: "The prohibition countries of the West, while restricting the liquor traffic within their boundaries will by no means try to prevent its growth outwardly. . . . Suppose Asia becomes a dumping-ground for western wines and spirits. Suppose ours is turned into a land flowing with *sake* and all that benumbs moral fibers—a land of bacchanalian gaiety and unbridled sensuality. That will bring us foreign travellers of a class, possibly in very great numbers, who will be free with their money. Such a prospect we should imagine with the greatest horror. The proud Empire of Japan will then have gone on the road to decay and ruin. As the tide of sobriety and industry rises abroad we must be prepared for moral ebb in these parts." The interdependence of humanity is a foreign missionary message of the first importance. "AM I my brother's keeper?"

6. The implementing value of foreign missions. By the war, capacities in danger of inundation by prosperity have been rescued; moral fibers attacked by the rot of indulgence have been retempered; splendid qualities of sacrifice and service have been aroused and exhibited on an unparalleled scale. All these gains, and others, must be sustained and perfected by some great implementing factor, whose root has no connection with human frailty or passion.

7. "Behold your God will come even God with a recompense." Is there any pathway visible, across the loss and ruin of the war, for the coming of the God of recompense? The recompenses of God take on the form of added responsibilities.

The penetration of the non-Christian world into the realities of the war and their perception of the real issues at stake is one of its most impressive and unexpected features. The nation or people which looks only for increased privileges as the result of the war, fails to recognize the day of its visitation and will be unknown of the God of recompense. "Comfort ye, comfort ye my people, saith your God The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

II.

SURVEY OF THE MISSIONARY WORLD

MOSLEM LANDS

THE COLLAPSE OF ISLAM

THE great outstanding fact in the missionary situation to-day is the collapse of Islam as a world power. This is an event of prime historical importance which no intelligent Christian can afford to overlook. Mohammedanism is not only the principal obstacle to the spread of Christianity, but also Christianity's leading rival for the possession of the world. Do the people of our churches realize that right under our eyes Mohammedanism has received a mortal blow as a world system? We have asked James L. Barton, D.D., Foreign Secretary of the American Board, well qualified for the task, to state briefly the effect of the war upon Islam. To this we append as a typical incident, a description of the success of missionary work among Moslems in Java, and as the typical personality, the story of Dr. Shepard of Aintab.

EFFECT OF THE WAR UPON THE
SOLIDARITY OF ISLAM

BY THE REV. JAMES L. BARTON, D.D.

THE general war has broken up the solidarity of Islam, shattered its boasted unity, and destroyed its hope of final physical triumph over Christianity and the other great religions.

From the beginning Mohammedanism has been the open rival and foe of Christianity. Only the religion of Jesus Christ has stood across its path and only Christians have made an attempt to convert the followers of Mohammed. All other religions have looked with indifference upon Islam, while Christianity, through the Bible translated into the languages read by Mohammedans, and in many other ways, has attempted to lead them to Christ. This they have violently resented throughout the twelve centuries of contact and conflict.

It was Christianity that carried out the crusades against the Mohammedans of the Holy Land and it was the armies of Christian rulers which turned back the Moslem hosts when they set out to invade France in the eighth century and Europe through Vienna in the seventeenth century.

There are some 230,000,000 Mohammedans in the world, dwelling in many countries, as in Macedonia, Turkey, Syria, Arabia, Egypt, Morocco, Algeria, Tunisia, Persia, Russia, Afghanistan, Bokhara, India, China, and the East Indies, and in wide areas in the Sudan and middle Africa. There are more followers of Mohammed on earth than there are followers of any other religion except Christianity. One seventh of the world's population is Mohammedan.

Because of their solidarity, pride of religion, deep-seated prejudices, dream of victory over all other religions and the expectation of final triumph in the establishment of a Moslem theocracy over all the earth, it has been almost impossible to command a hearing for the preacher of Christ among them. They have looked upon Christianity as inferior to their own triumphant

faith which won such mighty victories during the first century following the death of Mohammed.

Abdul Hamid II, the recently deposed sultan of the Ottoman Empire and the boasted caliph of Islam, did much to give to Mohammedans over the world a sense of unity and solidarity. He sent envoys with costly presents to Moslems in remote regions and encouraged pilgrimages to Constantinople where all Moslem visitors were royally entertained and sent away convinced that the sultan of Turkey was none other than the shadow of God on earth, the real padishah, the successor of Mohammed.

His desposition in 1908 was a heavy blow to the spirit of pan-Islamism Hamid had fostered, but Moslems still clung to their claim of unity, which was generally accepted in the chancelleries of Europe. Multitudes sincerely believed that if the sultan of Turkey should call upon the 230,000,000 Moslems to rise against the enemies of Islam, in a holy war for the defense of their faith, that the response would be immediate and general.

When the war broke out there was wide-spread anxiety in England under whose rule in India and Egypt more than 80,000,000 Mohammedans dwelt. When Turkey entered the war as the ally of Germany and Austria, the nations of Europe breathlessly awaited the results. When in November, 1915, the Sheik ul Islam, the high priest of Islam, and the sultan of Turkey, officially and solemnly called upon the Moslems of the world to rise in their united strength, draw the sword, and offer their lives in a concerted attack upon the enemies of Islam, the results were awaited with suspense almost akin to terror. For the first time in history a universal holy war was officially proclaimed and the world awaited the shock of the impact of 50,000,000 fanatical Moslem men hurled in blind fury against the citadels of Christian civilization.

There was no shock, since there was no sympathetic response. Protests were made by many of the Moslems in Turkey, while the 80,000,000 under British rule proclaimed their unshaken loyalty, and from Persia, Morocco, Egypt, India,

Russia, Algeria, and other Moslem countries, Turkey was severely taken to task for forming an alliance with two Christian powers in a conflict with other Christian nations.

Islam as a united body and as a potential militant force was completely shattered. Mohammedans are fighting beside the English, French and Russians; Egyptian Moslem troops are beating back the Turks from the Suez Canal, while Turkish Moslems are in Austria attempting to repel the Russian invasion. The hope of resurrecting the dream of Moslem unity has vanished without a shadow of a chance for its return. Mohammedans are in despair especially since, as a last and final blow, the Arabs have arisen in open rebellion against Turkey, seizing the sacred places of Islam and repudiating the right to the office of caliph or of the sultan of Turkey.

Never since the days of Mohammed have his followers been so disheartened for themselves and their religion. Suddenly they are confronted with the fact that there is no ground for hope in a final triumph of their faith, no possibility of a Moslem theocracy. With the loss of their foundation principles upon which they have for centuries builded, they are thrown into consternation for their religion and are inquiring as to the content, claims, and promises of the religion of Jesus Christ.

Since the death of Mohammed, the church has never faced an opportunity like the present to carry to Mohammedans the comfort and the saving knowledge of Christ. Broken with disappointment and bowed down with sorrow and grief, they await the bearer of the message of forgiving love. The opportunity of the ages confronts the churches of America and Europe. The Mohammedans of Turkey, Persia, Syria, Arabia, Egypt, all North Africa, India, and in fact, wherever found, have lost much of their power and moral resistance, while their hearts have been made sad and tender by the sense of a disappointed hope and faith in a religion that has failed them. The door of approach to the Mohammedans is beginning to open. Will the church of Christ be ready to enter?

PROGRESS IN JAVA

It is often taken for granted that Mohammedanism is the impregnable rock against which Christian missionary effort hurls itself in vain. The best refutation of such a charge is the story of rapid Christian advance among the Moslems in the island of Java.

In the years 1908, 1909, and 1910, the Christian population of the island increased from 14,696 to 19,195. Of these only 700 or 800 are converts from among the Chinese, and the rest represent those who have come from Islam into the church of Jesus Christ. To the numbers given, we must add the followers of a native teacher in central Java to the number of perhaps 20,000 more. They are not related to the missionary societies but have abandoned Islam for a type of Christianity, which, while not pure, still has many of the elements of the gospel.

DR. SHEPARD OF AINTAB

A COMPANY of American travelers was crossing Asia Minor from the Black Sea to the Mediterranean. As they approached the coast, they were detained by the gendarmes, who demanded to know the purpose of their journey. Their passports and letters of introduction proved of no avail. They were not allowed to proceed. Finally one of the company remarked that they were expecting to visit Dr. Shepard of Aintab. Immediately the hostile attitude of the gendarmes changed and they were all smiles. "Ah," they exclaimed, "so you are Shipperts," by which they meant members of Dr. Shepard's community. Surmising at once that here lay the solution of their dilemma, they ventured to reply in the affirmative, and were allowed to proceed. No incident could better indicate the wonderful influence of Dr. Shepard among the Moslems and Kurds of central Turkey. They had come to think of all the American Christians in the missionary community as "Shipperts," giving to them the name of the good doctor, very much as the early disciples at Antioch were named for Christ.

Dr. Fred D. Shepard for many years was at the head of a

large hospital at Aintab, where patients were received from far and near, and from which as a center the doctor used to tour for hundreds of miles in every direction on his errands of healing and spiritual help. Riding on his splendid Arab steed, he was a striking figure, well-known throughout central Turkey, almost worshipped by the Moslems, as well as by the Armenians and Syrians. It was in no small measure through his unconscious influence that Aintab was spared from the massacres of 1909. When an interior village was surrounded by the Turks and the population about to be massacred, Dr. Shepard rode all night over the mountains, and single-handed succeeded in warding off the calamity. No other person in Turkey could have produced such an effect.

Dr. Shepard was much sought after by Turkish beys, pashas, and other officials when sickness came to their homes, and often they made large gifts to the hospital as a sign of their gratitude. A man of iron nerve and courage, he was as simple as a child in his religious faith. The passion of his life was evangelism, and he never lost an opportunity to commend Jesus Christ as the Great Physician. It was his hope that in his later years he might be freed from medical care so as to devote all his time to evangelism among the Turks. His death was typical of his career. He contracted typhus fever from a Turkish patient and died December 18, 1915.

JAPAN

A NATION PROSPECTING FOR A RELIGION

WHEN that missionary veteran, Dr. J. D. Davis, was leaving America for his last period of service in Japan, he was asked by a friend to state the situation as he then saw it. He replied: "Have it clearly in mind that the issue in Japan to-day is no longer between Christianity and Buddhism, but between Christianity and nothing. Japan has already turned her back on Buddhism, and is now seeking for some new basis of faith." That statement was made about ten years ago and every-

thing which has happened since in the Sunrise Kingdom has tended to confirm Dr. Davis's broad and striking generalization.

A few years ago the government made a religious census of the students in the Imperial University at Tokyo. Of the 5,000 students, eight reported themselves as Shintoists, fifty as Buddhists, sixty as Christians, 1,500 as atheists, and 3,000 as agnostics. There you have the situation in Japan in a nutshell. The educated classes, with rare exceptions, are either atheists or agnostics. Few care to confess themselves as adherents of any religion. Japan is a country prospecting for a religion.

Shintoism has practically become a patriotic cult and no longer should be classed as a religion. There are certain striking reform movements in Japanese Buddhism, and evidences of a wide-spread desire for better conditions, ethical and religious, on the part of many of the monks. One sign of this reform effort is the almost slavish aping of Christian ways and institutions. Buddhist Y. M. C. A.'s and Buddhist Sunday-schools are being formed, in which these effective agencies of the church are being adopted in order to revive interest in this waning faith. But the process of decadence has gone too far. The government itself has taken cognizance of the situation. The recent conference of religious leaders of all faiths, including the Christian, which was summoned by the government, is significant not only because of its recognition of Christianity, but also as indicative of a state of alarm on the part of governmental leaders. Japan may well be anxious over her future unless the Christian forces can speedily gather momentum. Never was it more clear than today that Christ is the only hope of this land. Japan claims to be leading the Orient today; but whither?

THE THREE-YEAR EVANGELISTIC CAMPAIGN

THE Christian leaders of Japan, both missionary and native, realizing the critical character of the hour, have gotten together in a splendid effort to carry the gospel throughout the country by means of a three-year evangelistic campaign. This is a fine instance of cooperation on the missionary field for definite

results. The missions are now in the midst of this great effort and meetings are being held far and wide in country and in city. The Japanese pastors and Christian laymen have been brought to the front as never before. There have been few professional evangelists, but pastors and others have concentrated their labors on certain towns and cities at appointed times. Already over 3,000 meetings have been held, attended by more than 500,000 people, and 21,000 have signed cards pledging themselves to the Christian life. The native pastors are greatly encouraged. Among the prominent workers we note the name of the president of the Diet, a position which is equivalent to that of the speaker of the House of Representatives in the United States.

A TYPICAL INCIDENT

IN connection with the three-year evangelistic campaign use has been made of the automobile for spreading the gospel tidings throughout the country districts. Notwithstanding Japan's progressiveness, the automobile is an unknown sight in many of the remoter country districts.

Rev. Cyrus Clark of Miyazaki has been particularly happy in his use of this agency, and his friends in America who presented him with his auto have reason to think that their money was well invested. In his car he has taken a group of effective speakers, together with large bundles of well-selected literature. Coming to a village he would sound his klaxon, and speedily gathering an eager and curious throng, he would announce a meeting at a later time. Thus sweeping through the villages in a preliminary advertising tour, he would come back to each place and, without exception, find an earnest audience ready to hear. We give below the results obtained upon one of these visits.

"For a full month we have had intense evangelistic meetings every night, the days being devoted to addresses at the various schools and to numerous other non-Christian and Christian organizations, with street preaching from the automobile (ten

meetings one day) and with making and receiving calls. The aggregate result in the number of those who signed cards and otherwise expressed their decision to be true Christians was about 830. About 100 were baptized. The rest await further preparation for a longer or shorter period. Our Hiyuga, "gospel automobile," gave swift and easy wings to the gospel messengers from place to place, and made a pulpit for very many streetside sermons to large audiences. It was helpful in summoning the people to the meetings also, and in carrying some there who would not otherwise have gone."

KIYOMATSU KIMURA

WE offer as our typical personality for Japan not one of the well-known bishops or missionaries, but a native evangelist, Kiyomatsu Kimura, popularly known as Hallelujah Kim. We give below extracts from an article in the *Boston Transcript*.

Kimura's success as a preacher is due largely to the power which he wields over a mixed audience—a power which manifestly springs from his earnestness in the cause of Christ. But this does not explain wholly his recent triumph at Tokyo. It is attributed, rather, to the skill which he has shown in eliminating the objectionable features of the modern evangelist. Kimura is never vulgar—he could hardly be so if he tried—and vulgarity would not "go down" in Nippon. But, beyond that, Kimura has known how to pick the language that best corresponds in Japanese to the language which Billy Sunday uses in his most effective appeals.

He had the misfortune to live with an intemperate father, who, when the boy became a Christian, turned him out of doors. The president of the North Japan College in Sendai put the boy in the industrial home attached to the college. Later he was admitted to the college, where he spent two years. Then, at the age of nineteen, he set out for America. It was his object, "not primarily to make money nor to get an education, but to learn how to win souls for Christ."

Kimura, in far-off Japan, had heard of Moody and made up his mind to learn at first-hand from the great evangelist the

secret of soul-saving. Moody was at San José but was too busy to see the unknown "Jap" at the hotel. Kimura, so runs the story, followed the evangelist to the station, boarded the same train, sat down at Mr. Moody's side, and told his story. Moody was impressed with the young man's personality. At a service a few nights later he tried out the young enthusiast and Kimura made fifteen converts. He told Mr. Moody of his success. "Don't be content with fifteen," replied Moody, "get a million." He advised the young man to proceed to the Moody Institute in Chicago for a training in evangelism. "Have you any money?" asked Mr. Moody. Kimura replied that he had. "How much?" "Thirty-five cents." "How do you expect to get to Chicago on thirty-five cents?" "How do you interpret Philippians 4: 19?" was Kimura's answer. ("My God shall supply all your need, according to his riches in glory.") "Very well," said Mr. Moody, impressed by the young man's faith, "I shall expect to see you in Chicago in September."

Kimura turned up at the appointed time, and spent two years under Moody's care. His needs had been supplied by a purse of fifty dollars and a railroad ticket, both presented by his fellow-workers in San Jose. After two years he returned to Tokyo, having overcome through faith many financial difficulties.

Kimura found ample opportunity to put into practice the lessons he had learned in Chicago. He started out by converting 500 prisoners in Hokkaido. Later he went to Kyoto to take charge of a church, the membership of which had dropped to thirty-five or forty, and in six years increased the congregation to 300. A finely built Congregational church, now standing in Kyoto, is a monument to the incessant labor and spiritual zeal of "Hallelujah Kim."

But Kimura's greatest monument is the roll of converts which he has made in Tokyo. The Tokyo "trail-hitters" have come forth from the lowest grades of the city life. They include street-venders and prodigals, thieves and would-be murderers. At one of the meetings, the policeman, even, came forward. "I have been sent here every night," he said. "At first I thought

you were a fool and I laughed at you. But tonight I couldn't hang back any longer. It's my duty to be outside this minute handling the crowd, but I want to declare myself a Christian."

CHINA

THE HOUR OF CHRIST HAS STRUCK

MR. CHUAN, a native pastor from China now studying in the United States, recently spoke of China as an empty shrine. He referred to the fact that owing to the decadence of belief in the ancient religions, the idol temples of China are being very largely deserted by the people. Many of these temples are falling into disrepair. Many are being converted into public-school buildings, and not a few, the idols being thrust out of doors or burned in the market place, are being handed over to the various missions for the Christian instruction. These converted temples may be seen by the hundreds, especially in North China, where the public-school system inaugurated by Yuan Shi Kai has made much progress. Could anything indicate more clearly the fact that the ancient religions have lost their grip upon the Chinese and that the hour of Christ has struck for this most populous of all lands? Mr. Chuan, having this fact in mind, explained to his hearers that the heart of the typical Chinaman is without hope and without God in the world, having renounced Confucianism, Buddhism, or Taoism, as the case might be, but not having accepted the God of the Christians. He said, "The heart of the Chinaman is an empty shrine."

The big fact in the Christian movement in China is the turning of the literati or educated class in large numbers toward Christianity. This in contrast to India where the Christian movement is largely among the ignorant and degraded outcasts. In China it is the leading minds which are responding to the call of Christ. Those who have followed the progress of the meetings conducted by Sherwood Eddy and Professor

Robertson in the thirteen leading educational centers of China two years ago are familiar with the remarkable facts. In these meetings not less than 18,000 of the scholarly classes signed cards pledging themselves to the study of Christianity through the Scriptures. These men have been organized in Bible classes by the missionaries and a great work of Bible study is now in progress. This movement has attained such proportions that when Mr. Eddy proposed the following year to return and still further develop the work he was urged not to do so, as the missionaries had not then caught up with the existing situation. They said, "We are unable to handle effectively such multitudes of inquirers. We prefer to have you wait a few years before you return."

A TYPICAL EVENT

A SPEAKER who wishes to cite some recent event in China which typifies the above situation might well narrate how the government officials of eight counties in Shansi province approached the missionaries of one of the American societies and made the proposition that this society should take over the government high school in a provincial center and also supervise the village schools of the nine counties, it being agreed that this should be done on a Christian basis and that free permission would be granted for the teaching of the Bible and the tenets of Christianity. The proposition was of such an astounding character and offered such great opportunities that the society accepted and sent out two trained educators to supervise the work. Although in the offer of the government high school the officials have not made good, on account of a new magistrate's coming into power, the supervision of the village school work is proceeding apace. Not less than 300 villages offered their schools to the supervision of one of the new missionaries, within two weeks after his arrival. He wrote his board, "If we had the men and the means we could practically dominate the educational system of nine counties and turn it toward Christ." Similar things are happening in other parts of China. Chinese

leaders are looking to America to give them efficient education, and they are not averse to having this education Christian. Was there ever such an opportunity in the history of the church?

CHANG PO-LING

DR. Wallace Buttrick, the Director of the China Medical Board, connected with the Rockefeller Foundation, returned from a recent trip through China, greatly impressed by a Chinese Christian by the name of Chang Po-Ling, concerning whom in an address before the Foreign Missions Conference he spoke as follows:

"The thing which most impressed me for many reasons at Tientsin—and perhaps no single experience in all China impressed me as much—was a visit to that middle school conducted by Chang Po-Ling. I wrote home a letter, which my office had manifolded and sent around; and Dr. Charles W. Eliot wrote me a letter in reply. In this letter I mentioned Chang Po-Ling and my admiration for him, and he wrote back and said: 'He was altogether the most admirable and interesting man that I met in China.' Now, Chang Po-Ling is a Christian of a very earnest, devoted, determined, and almost bigoted character. Dr. Mott knows all about his conversion. My recollection of it is that Gailey and one other man made up their minds that Chang Po-Ling, then an officer in the navy of China, was the sort of man who ought to be a Christian, and they laid siege to him until he became a Christian. He had a Pauline experience. He can tell you the day and the hour and the minute when the tremendous experience came to him which made him a disciple of Christ.

Now he has organized this school. There are some 800 young men gathered from nearly every province in China. In equipment, in the quality of instruction, in the poise and strength of the teachers, in their classroom exercises, in the work done, in the library, in the cleanness of its dormitories, in the charm of its interior court, in the almost military bearing of that great body of young students, it is the equal of any school I have ever seen in the world, and I have seen many

schools. Every year, from 100 to 200 of the young men are under Chang Po-Ling's personal ministry converted to Christianity, there being turned out of that school 150 a year who go out all over China stamped with the impress of this remarkable man and themselves earnest Christian young men.

I asked the question, and it seems everyone asks it who goes there, "How is it these young men are so erect and so military? Are they inspected every day when they come?" "No," said Chang Po-Ling, "they are not." "Well, how is it?" He took me to the entrance and said: "Do you see that mirror?" "Yes." "Over it is an inscription in Chinese to the effect: 'Am I properly dressed? Am I clean and presentable? Am I the sort of man who ought to enter the walls and halls of this school today?' And when any young man comes in, the first thing he does is to turn and face that mirror and inspect himself." I think that is a stroke of genius. Why, that is as good as morning prayers for anybody to stand before a mirror and look himself in the face and in the eye and say, "Am I a man fit to go out into the world?" Now that is a fair indication of the whole school.

INDIA

THE RAPID PROGRESS OF CHRISTIANITY

THE British Government census of India taken in 1911 revealed a remarkable increase in the Christian population, the percentage for the previous decade being thirty per cent. In some of the provinces where the mass movements toward Christianity have been occurring the increase has been over 400 per cent., while Hinduism has actually receded. The total Christian population of India is now about 3,000,000. Commenting on the census returns *The Indian Messenger*, a Hindu paper, says: "There is a marked general increase of Christians all over the country and this is no doubt due to the better propagation of the gospel amongst our own countrymen. The depressed classes and the hill tribes are for social emancipation running into Christianity's arms. Christian missionaries are

forestalling us in this most fruitful field. Before the indigenous reformers can make ready to take up the work they will have finished bringing the depressed into the Christian fold. This enthusiasm is no doubt most creditable to them. But do our Hindu countrymen who are so lukewarm about the depressed class missions realize what the Christianization of the masses means? It means in no small measure the wiping out of the hoary Hindu civilization. If the apathy of the Hindus continues, the Christianization of India is only a question of time."

The characteristic feature of mission work in India in these days is the mass movement among the depressed classes, alluded to in the above quotation and known as the outcastes. There are about 60,000,000 of these people who are accessible and responsive to the Christian appeal and they are being gathered into the church in great multitudes, hundreds of villages coming over bodily into Christianity. The movement is particularly marked in the Punjab and the Central Provinces, where the Presbyterians and Methodists have strong missions. Pastors should not fail to acquaint themselves with the facts connected with this wonderful movement, whose like has not been seen in the history of Christianity. It is stated that the Methodist Church alone during the past year received 30,000 new members as a result of this movement, and were obliged to decline membership to 150,000 for the reason that they were unable to care for the new converts. One church is spoken of as having a waiting list of 1,000 members! What would be thought of a church with such a waiting list in America? We have waiting lists for golf clubs, but who has heard of a church which, being unable to provide for all its converts, is obliged to keep several hundred of them waiting?

The Christian movement in India has reached such proportions that the Brahman leaders are thoroughly alarmed, and well they may be. They are beginning to realize that they have lost their hold upon the outcaste and the low caste people.

TYPICAL INCIDENTS

WE spoke of Mr. Sherwood Eddy's work among the Chinese literati. It will be interesting to contrast with this his more recent work in behalf of certain individuals in India.

"I was telling you about the two young Brahmans, and described the one. I spoke to the other and asked him, 'Will you leave all and follow Christ?' He said, 'It means I become a pauper; I lose my family, my fortune; I have no hope of pursuing my education. Should I lose my fortune? Yes,' he continued, 'let the fortune go. But there is my little wife of seventeen. Can I leave her? She will be gathered back into Hinduism, a widow, a widow cursed for life.' I told him to go to her, tell her what he had decided, and ask her to come out, and come to Christ. He broke the news to her secretly at night and he told me afterwards, 'My wife wept at first, but finally said, "I stood by you when you were an atheist, why not when you are a Christian? I will join you." ' In his last letter he told that he was practically a prisoner, waiting to escape with his young wife, to lose his fortune, his family, and everything, and come out and follow Jesus Christ. One by one we are winning them.

"Just before sailing from Bombay I called on a leading Brahman of Western India, knighted by the British Government and made a judge. I asked if we could spend this hour talking on the subject of religion, and he told me that he was always eager to talk of religion. I asked him, 'What is Jesus Christ to you?' And he said, 'There in my bedroom hangs the picture that is the greatest inspiration of my life, the picture of Christ crucified on the cross, that I may see it night and morning. Every night before I go to bed I read the Bible. I have not only read it through, but have read it again and again. My favorite passages are John's Gospel and Paul's practical Epistles to the Corinthians. Every morning from six to seven I spend in meditation and prayer and hymns before I go out for the day, and I draw my inspiration from Jesus Christ, and his power to uplift the outcaste and depressed. None other has inspired such social consciousness. I am a Christian—not baptized, not on the records of the Christian church. The kingdom

may not be coming as you would like it, but it is coming nevertheless. The ideas that lie at the heart of the Christian gospel are permeating every department of Hindu thought and society, and the kingdom is coming in India.' That, from a Hindu, and typical of thousands of secret or open disciples and followers of Jesus Christ outside the range of the Christian church. Thank God the kingdom is coming."

A TYPICAL PERSONALITY—DR. IDA SCUDDER

A TRAVELER returning from India reported that the finest thing he saw was Dr. Ida Scudder of the Board of Foreign Missions of the Reformed Church in America at work among her patients in Vellore, India. The following lively description of her activities is typical of similar work being done in scores of Christian hospitals throughout Hindustan.

"There is a wonderful woman doctor here, Dr. Ida Scudder. She has a fine hospital, but perhaps her most unique work is touring in an auto. Every Wednesday she starts out with her machine, which she has fitted up as a traveling dispensary. She has certain stations along the road where she stops and where the sick congregate. They come in from every side and with about every kind of complaint. Her coming is a great event and is looked forward to with intense eagerness. The gratitude of the afflicted people is most touching. Many not only pay the small fee, one-half anna (one cent), but bring garlands and bouquets. When she returns at night the auto is fairly covered with flowers, and she seems to be returning from a fête. Last Wednesday she treated 300 cases in that way. What a work! What an investment of life! And we have been seeking in vain for four years to secure women physicians! What are our college girls thinking of that they do not see this great chance? And America actually overstocked with doctors!"

AFRICA

A MIGHTY CHRISTIAN DEMONSTRATION

IN considering Africa four things should be kept in mind. First, Africa presents the forefront of the Mohammedan problem. The Arabian prophet may be losing his grip on Turkey, Persia, and even India, but there are no signs of his letting go in Egypt, Tripoli, Algiers, and Morocco. Mohammedanism has been firmly entrenched in these states for ten centuries and to-day from this section as a base, Mohammedan missionaries are invading the Sudan and sweeping down as far as the Congo basin. It is the most aggressive brand of Islam that we find in Africa.

Second, Africa is the largest area of pagan savagery to be found in the world. From the Sudan to the Cape of Good Hope and from Zanzibar to the mouth of the Congo the continent swarms with primitive pagan tribes for the most part unreached by Christianity.

Third, Africa to-day is owned and managed in the European capitals. Only Abyssinia on the east and little Liberia on the west remain to the black man. The war may change the alignment of territory, but it can only emphasize the fact that the Africans are not to rule themselves.

Fourth, Africa in a way is being civilized by the "improvements" of the white man. In reality she is being demoralized. Railroads, rum, and rinderpest—these are typical of what civilization is bringing to our Negro brothers. It needs the missionary to improve the Africans. It needs the missionary to save them not only from demoralization but from extinction. Altogether Christianity's mightiest struggle is in this continent. It is demonstrated beyond doubt that Africa can be redeemed, and that speedily, if the Christian people of Europe and America care enough about it.

A TYPICAL INCIDENT

MASS MOVEMENT IN THE KAMERUN DISTRICT

THE classic story of missionary success in Africa, is, of course, the work of the Anglicans in Uganda, where a great

native church of over 100,000 souls has been gathered, a story which reads like a romance. But why not give the people something new and something connected with our American work? Any pastor whose board has a mission in Africa can obtain a first-class story suitable for use in a missionary address. We suggest as especially impressive and effective at this time the work of the Presbyterian Board in the Kamerun district, just now much distracted on account of the war, but none the less affording a magnificent demonstration of the power of the gospel.

In the Presbyterian reports we read of great Christian convocations of 7,000 and 8,000 people, and of villages and tribes ready to come over almost bodily. In this region as a result of faithful seed-sowing and work dating back to 1842, there is now a mass movement toward Christianity comparable to the movement in India.

A great point can be made of the number of self-supporting churches. We note, for instance, that at one station there are seven churches with native pastors, all self-supporting; also that the medical work at the same station is on a self-supporting basis, excepting the doctor's salary. In another station we read of three churches with twelve chapels all self-supporting. In the stations of this mission it is no uncommon thing to have 1,000 persons in the inquiry class.

The well-known book, *Black Sheep*, by Miss MacKenzie (Houghton, Mifflin & Co.) is full of good stories from the Kamerun field. This book appeared originally as a series of articles in the *Atlantic Monthly*. It is having wide circulation and is worthy of a place in every minister's library.

MARY SLESSOR OF CALABAR

WE recommend every pastor to obtain also for his library the life of Mary Slessor (*Mary Slessor of Calabar*, by W. P. Livingstone, George H. Doran Co., publishers). You should put this book in a place of honor along side of the great missionary biographies. No more remarkable personality has appeared in recent years in connection with the missionary move-

ment than Miss Slessor. She was a factory girl in Scotland, with little education and practically nothing in the way of social advantage. She went out to Calabar on the Guinea coast, under the Society of the United Free Church of Scotland. There she accomplished a work as a missionary pioneer which reads like an unbelievable romance. Almost single-handed she was used of God to civilize and to a considerable extent Christianize three African tribes.

A few days before Miss Slessor took up her abode among the Okoyongs a native chief of small standing died. With him were buried alive eight slave men, eight slave women, ten girls, ten boys, and four free wives. This in addition to the men and women who died as a result of taking the poison test. These were the people among whom she lived, and among whom she became the biggest chief of all. The story of her triumph over the witch-doctors and the Okoyong chiefs should be familiar in every Christian household. It is great reading. The British government recognized her remarkable personality and work by giving her a position akin to that of a consular agent, whereby she conducted nearly all the public affairs of the tribe. Here is the way a missionary visitor once described her. "One never knew what she would be doing. One hour she might be having a political discussion with a district commissioner, the next building a house, and later on judging native *palavers*. Late one evening I heard a good deal of talking and also the sound of working. I went in to see what was doing, and there was 'Ma' making cement and the bairns spreading it on the floor with their hands in the candlelight." A government doctor who once visited her found her sitting on a chair rocking a tiny African baby, while five others were sleeping, wrapped up in bits of brown paper and newspaper, in other parts of the room.

She lived to see the government automobile run along paths where, when she first came, the people fled screaming in terror of a white face. When she passed in January, 1915, the word went out, "Everybody's mother is dead!" and the natives came from far and near to share with missionaries, government officials, merchants and the pupils of her schools in the funeral exercises.

III.

MISSION STUDY BOOKS FOR 1916-17

A REMARKABLE volume of new literature on missions has been made available for pastors and other local church leaders for this fall and winter. Most of the books deal with Latin America. All the denominations maintaining missions in Latin-American countries have united, through their general boards, in the choice of "The Two Americas" as the chief theme of study.

For systematic study by adults most of the communions will use *South American Neighbors*, by Bishop Homer C. Stuntz. For use by Episcopalians, a book entitled *The New World*, by Rev. Arthur R. Gray, has been prepared, reviewing the work of the Episcopal Church in Latin America. *The Living Christ for Latin America*, by Rev. J. H. McLean of Chile, reviews in like manner Presbyterian work in Latin America.

The needs and interests of laymen have been met by a book of four chapters by Dr. Robert E. Speer, entitled *The Unity of the Americas*, dealing with political, business, educational and spiritual relationships between Anglo-Saxon and Latin-American peoples.

Mexico To-day, by George B. Winton and *Advance in the Antilles*, by Howard B. Grose can be used with full satisfaction by all churches whose mission boards maintain work in Mexico, Cuba and Porto Rico.

The needs of young people are splendidly met by a number of new books. For high-school young people, *Makers of South America*, by Margarette Daniels, a book of twelve biographies, six of South American patriots, and six of missionary founders and heroes; for boys and girls of from twelve to fifteen, *Martin of Mansfeld*, by Margaret R. Seebach, a new biography of Martin Luther of surpassing literary charm; for children, *The Land of the Golden Man*, by Anita B. Ferris; and for primary children and older, "Child Life Pictures of South America."

For woman's home missionary societies a new book is offered, by Rev. Robert McLean, entitled *Old Spain in New America*.

An Easter program dealing with international peace, and based on "The Christ of the Andes" will be offered, besides many other helps in promoting the study of Latin America.

The Missionary Education Movement, 156 Fifth Avenue, New York City, will send information to inquirers in churches in communions whose mission boards do not carry on Christian work in Latin America.

IV.

A SANCTUARY OF MISSIONS

It is believed that even by those who prefer to pray in their own words, suggested topics for intercession will be welcomed. What follows has been compiled with the intention of both ministering to the personal devotional life of the clergy, and possibly furnishing suggestion for public prayer.

Savior, sprinkle many nations;
Fruitful let thy sorrows be;
By thy pains and consolations
Draw the Gentiles unto thee!

Of thy cross the wondrous story,
Be it to the nations told;
Let them see thee in thy glory
And thy mercy manifold.

Arthur Cleveland Coxe.

I feel sure that, as long as we look on prayer chiefly as the means of maintaining our own Christian life, we shall not know fully what it is meant to be. But when we learn to regard it as the highest part of the work entrusted to us, the root and strength of all other work, we shall see that there is nothing we so need to study and practice as the art of praying aright It is only when the church gives herself up to this holy work of intercession that we can expect the power of Christ to manifest itself in her behalf With disciples full of faith in Himself, and bold in prayer to ask great things, Christ can conquer the world. "Lord, teach us to pray."

Andrew Murray.

For the needed supply of missionaries:

Pour upon us, Our Father, the spirit of prayer and supplication, and incline us to a fuller consecration of ourselves and our substance to thy service.

For deliverance from doubt and timidity:

Save us, O Lord, from clamor and impatience, from restlessness and unbelief, from doubting the Power which saves by many or by few.

THE PASTOR AS A WORLD LEADER 39

For the spiritually destitute:

To those hearts which yearn for Thee, yet know thee not, teach us, O Lord, to bear thy message.

For the strengthening and encouraging of missionaries:

Thou whose strength is made perfect in weakness, fill their weakness with thy strength.

For the native ministry in distant lands:

O Thou who art our prophet and priest, touch the lips of the nations that men of all races may proclaim thy truth!

For those who guide the missionary work of the church:

Bless, Lord, with wisdom, zeal, and understanding, the secretaries of mission boards and all others who direct the great work of extending thy kingdom.

That the great war may be overruled for God's honor
and man's salvation:

Thou who dost make the fierceness of man turn to thy praise, direct, we pray thee, the events of these days of struggle to the ends of peace. Out of the present chaos bring thy divine order, and from the sufferings of to-day cause the blessings of to-morrow to blossom; that all men may know that thou rulest in the kingdoms of the world, and that all may love and praise thy name, through Christ our Lord.

SUBJECTS FOR PRAYER

Let Us Give Thanks,

For the influence and power of the missionary appeal:

Thanks be to thee, O Lord our God, for the high privilege of telling all men the story of thy love. Thou who hast set us on our journey bring us, we pray thee, to our goal and use us always for thy glory.

For the heroes of missions:

For the splendid zeal and courage of all those who in the past have witnessed for thee among the nations of the earth, we bless and praise thy holy name!

For the gifts made by the church for the extension
of thy kingdom:

O God of the endless years, make our little day fruitful for thee!

For the self-sacrifice of our doctors and nurses in
the mission field:

*Thou who didst heal the sick, bless and support those who heal
in thy name:
Let Us Pray,*

For the growth of the missionary ideal among ministers:

*O Lord, who hast called thy servants to speak in thy name,
make us instant in prayer and effort for the furtherance of thy
world-wide kingdom.*

SUGGESTED PRAYERS

FOR OUR CHURCH MEMBERS

Lord of all power and might, who rulest in heaven and in earth, and canst turn the hearts of men after the counsel of thine own will; we humbly pray thee to awaken in all the members of this church such a deep sense of their duty to maintain and set forward the work of missions, that by their faith and zeal thy holy name may be glorified, and the bounds of thy kingdom enlarged; through Jesus Christ our only Savior and Redeemer. Amen.

Almighty and everlasting God, who dost govern all things in heaven and earth; we commend to thy fatherly care all whom thou hast called to take part in the missionary work of thy church. Watch over them, we beseech thee, for good; defend them from all dangers both of soul and body; from the pestilence that walketh in darkness and the sickness that destroyeth at the noonday; give thine angels charge concerning them, and let thy Holy Spirit rule in their hearts, prospering all their work to the glory of thy holy name; through Jesus Christ our Lord. Amen.

O heavenly Father, Lord of the harvest, have respect, we beseech thee, to our prayers, and send forth laborers into thy harvest. Fit and prepare them by thy grace for the work of their ministry; give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness; and grant that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen.

MISSIONARY AMMUNITION

**FOR THE
EXCLUSIVE USE OF PASTORS**

**NUMBER II
IN DEFENSE OF FOREIGN MISSIONS
MARCH, 1917**

**PREPARED BY A COMMITTEE OF THE
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA**

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS
14 BEACON STREET, BOSTON, MASS.**

1917

PRELIMINARY WORD

THE COMMITTEE of the Foreign Missions Conference of North America is much gratified over the reception which the clergy have given to the first number of the Missionary Ammunition Series. The entire edition of 35,000 was circulated and a number of belated orders could not be filled. Many expressions of appreciation have come to us from individual pastors, the gist of these being, "This is a good thing. Keep it up."

It is at the request of several boards that we are making the second number apologetic in character, under the title *In Defense of Foreign Missions*. There are some who argue that the foreign missionary enterprise has now reached such large proportions and has demonstrated its success in such overwhelming ways that the time for argument has passed. They call attention to the fact that in recent years the attitude of the secular press has changed, and that our leading papers are now advocating the foreign missionary propaganda, and are giving generous space to foreign missionary news. On the other hand, board secretaries, in traveling about among the churches, have all sorts of questions fired at them, indicative of a doubtful, if not a hostile spirit, and pastors are continually writing to the boards for information which they can use in meeting objections which have arisen from their congregations. They say, "The man at the end of the pew, the one who controls the money, and who directs the policy of the church, still needs to be shown."

Under the circumstances it seems best to take up the cudgels once more in behalf of the foreign enterprise of the church. We have aimed in this number to present live, up-to-date material which pastors can use in answering objections, and which they can also weave into their other discourses. We particularly call attention to the experience of Professor Johnston Ross, of Union Theological Seminary, and the article by Bishop William Lawrence of Massachusetts.

MISSIONARY AMMUNITION FOR PASTORS

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I.

NEED OF DISCRIMINATION

MR. WILLIAM T. ELLIS, the well-known journalist, was once asked to address a convention of the Laymen's Missionary Movement on "Criticisms of Foreign Missionaries." He began by saying: "My observation is that every criticism ever made against the missionaries is true!—at some place or in respect to some man. I know of a lazy missionary in China, a narrow-minded missionary in Turkey, and a generally inefficient missionary in India; and I know of ventures in the missionary field which have not been successful." That sentence was a master stroke. It at once caught the attention of his audience and indicated that the speaker was open-minded, willing to recognize the validity of criticisms founded upon fact, and that he did not propose to deal with the subject as a fanatic. After a few opening sentences like the above, Mr. Ellis' address was taken up with an enthusiastic endorsement of the missionary enterprise. It is a mistake for defenders of this cause to place the missionaries on pedestals as superior beings, lifted above the tests and criticisms to which common mortals must be subjected. The missionaries are very human. They are simply earnest souls trying to do the Lord's work in the spot where the Lord has placed them. The fact that this spot happens to be over the seas gives them no exemption from the ordinary human frailties. They have a right to their mistakes, just as other people have, and the fact that occasionally they make mistakes should not be used to discredit the enterprise to which they are devoting their lives. How about the mistakes of railroad presidents, political managers, architects, engineers, naval and military commanders, and diplomats? Although these men make stupendous blunders, as the newspapers keep reminding us, yet the enterprises of business and government move on to ever larger success.

II.

JOHNSTON ROSS AND
JOHN MACNEILL

AN INCIDENT FOR BUSY PASTORS

THE REV. G. A. JOHNSTON ROSS, the well-known Scottish preacher, now professor in Union Theological Seminary, in addressing a group of newly appointed missionaries, told a story of a change of view as to foreign missions, which came to him in his early ministry. As pastor of a Presbyterian church in Edinburgh, he had become so deeply engrossed in parish work that he found little time for the larger affairs of the Kingdom. One day he was standing with John MacNeill, the well-known evangelist, on "The Mound," watching the procession incident to the opening of the General Assembly of the National Church. In connection with this event the king sends a lord high commissioner, who, as his representative, opens the meeting and authorizes the Assembly to proceed with its work. The commissioner is conducted to the assembly hall by a great pageant. Along with the moderator, he is seated in a gorgeous car, drawn by milk-white horses, gaily caparisoned, with outriders, trumpeters, banner-bearers and what not—a gorgeous spectacle. This procession is one of the great shows of the year, and everybody turns out to see it pass.

As the pageant swept by that day, the whole business impressed Ross as so absurd in its pompous irrelevance to anything Christian, that he said to MacNeill, "John, what do you suppose the Lord Jesus thinks of this?" For a moment MacNeill did not reply, and supposing he had not heard the question, Ross looked at his face and saw that he was gazing up into the skies, his eyes suffused with tears. Then lapsing into Scotch, he said, "He's thinkin' naethin' ava'; he's ower thrang!" (He's thinking nothing at all; he's too busy.) Mr. Ross said the words pierced his soul like arrows. There came to him with overwhelming power the thought that the Lord Jesus is a very busy man, and

that he does not concern himself with many of the petty things which consume the time of some ministers. This led Ross to a careful examination of his ministerial program, with the purpose of determining what things were worth while and what were of little or no value.

As a result of this process, he was led to give a very prominent place in his thought and plans to the work of foreign missions. Not only did he recognize the central place of world missions in the program of Christ, but he came to connect the idea of the expansion of the church with the true values of our monotheism. We state his experience, with his permission, in the belief that it will prove suggestive and stimulating to many a pastor who feels that he is too busy to interest his people in the work of their foreign board.

III. GREAT MISSIONARY SUCCESSES

We can admit occasional missionary failures, both in measures and men, the more willingly because of the tremendous success of the work taken as a whole. If the early missionaries failed in their efforts to convert and civilize the Bushmen of South Africa, they certainly have scored splendidly in practically every other part of the continent, notably in Uganda, Nyasaland, Zululand, on the Congo, and in the Cameroun. We cannot emphasize too strongly the importance of making the facts of missionary progress and success the main feature. Men who would stiffen up against direct argument in behalf of foreign missions may be won easily by presenting the facts of the work.

The facts, however, should be fresh, not merely the rehashing of old material which has been used from the time of our grandfathers down. The progress of missionary work during the past ten years has been more remarkable than in any other decade. Why then should we go back to ancient times for our evidences? Ministers sometimes send board secretaries copies of sermons

they have preached on foreign missions, sermons upon which they have expended a great deal of labor, and in too many instances the secretaries find that the illustrations of missionary success are hoary with age. It was all right for our fathers to talk about the success of the early missionaries to the Sandwich Islands, and of the abolition of suttee in India, but why should a modern minister pass by the glorious achievements of the last twenty years for the sake of retelling these old tales?

It is important, also, that the facts should be sizable. These are the days of great enterprises, world-wide in their scope. If you want to interest the man at the end of the pew, talk to him of big things, and surely you cannot find anything bigger than foreign missions. Present the subject in a large, compelling way, not allowing your time to be consumed by too many details of the work. There is a place, of course, for picturesque items in connection with individual missionaries, native leaders and institutions, and local projects; but the major part of the recital should relate to movements which are national or racial in their scope. For illustrations of this kind we would refer pastors to the first number of the Missionary Ammunition Series, where they will find such subjects discussed as "Governmental Recognition of Christianity in Japan"; "Movement of the Literati in China toward the Church"; "Mass Movements in India"; "Mass Movements in Africa." Material of this kind is practically unlimited. Individual men and women who have accomplished great things on the foreign field are often the best kind of argument. In this connection it is well often to speak of the humanitarian achievements of missionaries, such as the abolition of foot-binding in China, and the stopping of the Congo atrocities.

IV. BRINGING THE MATTER HOME

THE CONDITION OF OUR EUROPEAN ANCESTORS BEFORE THE MISSIONARIES BROUGHT CHRISTIANITY TO THEM

MINISTERS have made very effective use of the influence of foreign missions upon our own ancestors in Great Britain, referring in a general way to the Britons as not only heathen, but savages. For thinking people in the congregation, it would add greatly to the force of such statements if some definite information could be given, with authority. We print quotations from the *Commentaries* of Julius Caesar, which contain vivid descriptions of the character and practises of both the Britons and the Gauls before the advent of Christianity. In Caesar's *Commentaries* (Book V, Chapter xiv), we find some rather uncomplimentary remarks upon the Britons.

"The most civilized of all these nations are they who inhabit Kent, which is entirely a maritime district, nor do they differ much from the Gallic customs. Most of the inland inhabitants do not sow corn, but live on milk and flesh, and are clad with skins. All the Britons, indeed, dye themselves with woad, which occasions a bluish colour, and thereby have a more terrible appearance in fight. They wear their hair long, and have every part of their body shaved except their head and upper lip. Ten or even a dozen men have their wives in common between them, and particularly brothers among brothers, and parents among their children; but if there be any issue by these wives, they are reputed to be the children of those by whom respectively each was first espoused when a virgin."

✕ This is what Caesar has to say about the French of his day. (Book VI, Chapter xvi.)

"All the Gauls are extremely devoted to superstitious rites; and therefore they who are inflicted with unusually severe diseases, and they who are engaged in battles and involved in

dangers either offer in sacrifice men as victims, or vow that they will sacrifice them, and employ druids to make the offerings. They think that the minds of the immortal gods cannot be made propitious, unless the life of a man be offered for the life of a man; and they have sacrifices of that kind also for national purposes. Others have figures of vast size, the limbs of which, formed of osiers, they fill with living men. Then these are set on fire, and the men surrounded by the flames perish. They think that the offering of men who have been taken in theft, or in robbery, or in any other offense is more acceptable to the immortal gods; but when a supply of that class is wanting, they have recourse to the offering of even the innocent.

"Their funerals, considering the state of civilization of the Gauls, are magnificent and costly; they cast into the fire all things, including living creatures, which they suppose to have been dear to them when alive. At an earlier time, slaves and dependents who were discovered to have been beloved by them were burnt together with them, after the regular funeral rites were completed."

For a description of the religious ideas and habits of the early Germans we turn to Tacitus and in Chapter ix of the *Germania* learn that Mercury was the god that the Germans especially worshipped, and that on certain days they thought it right to obtain favorable recognition from him by offering human victims. In Chapter x Tacitus tells us how devoted the Germans were to taking auspices and to drawing lots. And his account of their confidence in the warning and presages which the sacred horses give is most interesting. He says they thought that the horses were conscious of the divine will.

The following quotation is from Green's *Short History of the English People* (Vol. I, page 16), and gives an excellent idea of the religion of the early English people.

"Christianity had by this time (500 A.D.) brought about the conversion of the Roman Empire, but it had not penetrated as yet among the forests of the north. The common god of the English people was Woden, the war-god, the guardian of ways

and boundaries, to whom his worshippers attributed the invention of letters, and whom every tribe held to be the first ancestor of its kings. Our own names for the days of the week still recall to us the gods whom our fathers worshipped in their German homeland. Wednesday is Woden's day, as Thursday is the day of Thor, the god of air and storm and rain. Friday is Freya's day, the deity of peace and joy and fruitfulness, whose emblems, borne aloft by dancing maidens, brought increase to every field and stall they visited. Saturday commemorates an obscure god, Saeter; Tuesday, the dark god, Tiw, to meet whom was death. Eostre, the goddess of the dawn or of the spring, lends her name to the Christian festival of the Resurrection. Behind these floated the dim shapes of an older mythology: Wyrd, the death-goddess, whose memory lingered long in the 'Weird' of the northern superstition; or the shield-maidens, the 'mighty women' who, an old rime tells us, 'wrought on the battle-field their toil and hurled the thrilling javelins.' Nearer to the popular fancy lay deities of wood and fell, or hero-gods of legend and song; Nicor, the water-sprite who survives in our 'nixies' and 'Old Nick'; Weland, the forger of weighty shields and sharp-biting swords, who found a later home in the 'Weyland's smithy' of Berkshire; Egil, the hero-archer, whose legend is one with that of Cloudesly or Tell." ~

~ Daniel G. Brinton, in his *Religions of Primitive Peoples* says: ✕ "A few hundred years ago the ancestors of the English-speaking nations were as savage as the savages, without temples to their gods, in perpetual and bloody war, untamed cannibals; ✕ add a few thousand years to the perspective and man over the whole globe was in the same condition."

PAYING OUR DEBTS

BY REV. WILLARD L. SPERRY

"I BELIEVE in foreign missions because I believe in paying my debts. Since I cannot pay my spiritual debts to my religious creditors of the past, I propose to pay that debt by passing on what I have received to the needy men of the present. For I

never long forget that from the standpoint of the first Christians I am a heathen convert. My forefathers were Gentiles, barbarians, outsiders. Peter, the first great organizer of the church, naturally thought of my ancestors as I now think of African savages. He did not know much about them, but what he knew he deplored. In the actual words of the New Testament, they were 'far off' beyond a partition wall. There was a boundary line where religion ended and where irreligion began, and our people were across the boundary.

"As Anglo-Saxons, even in this new land, we are what we are because of foreign missions. Had it not been for the impulse to missions in the fifth, sixth, and seventh centuries of our era, what would have been the subsequent history of England? Would ours have been a long process of degeneration, the inbreeding of our vicious weaknesses proving our undoing? Such speculations are as sombre as they are vain. And yet such historical musings keep me humble. For, realizing that once I was nothing but an unconverted heathen, a member of a savage and pagan tribe, living on the outmost fringes of the then known world, I have no mind to be either indifferent or contemptuous toward those who are to-day in like unhappy circumstance. My brother, the Chinese convert in Shansi, and I both stand in the same relationship to the simple and original gospel given by Jesus to his disciples. We are outsiders, men once far off who have been brought near to Jesus through that leavening process which, happily or unhappily, we call 'foreign missions.' The study of history is a discipline in humility and charity. If I assume a separatist and supercilious attitude toward those who are to-day what once I was, men who know nothing about Christianity, I do not thereby greatly exalt myself. If, looking about from my vantage-ground, I thank God that I am not as the Chinaman or the African, I lay myself open fairly to that most unwelcome of all charges, the charge of pharisaism. For in my self-complacent thanksgiving at my fancied superiority I show at once my provincial snobbery and my dense historical ignorance. I believe in foreign missions, then, because only through them

can I pay my honest debts. I cannot deny the debt; other men labored and I have entered into their labors. I cannot cancel the debt, and being unable to pay the Christian past I would pay the non-Christian present. This is what the first Christian missionary meant when he said he was a 'debtor to the barbarians.' Freely I have received from those who once thought of me as a 'far-off' man, freely I would give to those who are to-day outside the artificial parish boundaries of my immediate world."

V.

"SO MUCH TO DO AT HOME"

THE commonest objection to foreign missions which we hear in this day is based upon the idea that it is illogical and unfair to be sending money and men for missionary work abroad when there are so many defects in our civilization here at home. This objection is sometimes made with great sincerity and earnestness on the part of those who are devoting their lives in a sacrificial way in connection with home missionary and humanitarian enterprises in our great cities and in the needier parts of our country. At other times the objection is used to cloak an entire lack of missionary zeal, either at home or abroad. The best treatment which we have seen of this objection is by Mr. J. Lovell Murray in his *The Apologetic of Modern Missions*. Mr. Murray deals with the objection by means of a series of questions which he leaves his reader to answer for himself. Somewhat condensed his questions are as follows:

1. The objection, if it is valid, implies that home needs are being neglected because of the attention which is now being given to the foreign missionary cause. Is this the case?
2. Do those most active in foreign missionary work at home and the foreign missionaries themselves manifest lack of concern regarding the needs at home?
3. Do the local interests suffer in those congregations where the most active interest is shown in the work abroad?

4. Has foreign mission work actually kept back the progress of the Christian church at home?

5. Does the foreign missionary propaganda call for a larger expense in money and men than the church at home can well afford?

6. How soon is the so-called obstacle of the needs at home likely to be removed?

7. Can the heathen living to-day in need of the gospel and entitled to its blessings, justly be asked to withhold their appeal until conditions at home have been thoroughly righted?

8. Would the same argument, logically pursued, compel Christian churches to suspend all efforts for the depressed and needy classes in Christian lands, until these churches had attained their full development and their members had all grown Christ-like?

9. What has been the program of Christianity's advance thus far, including the practise of Jesus and his apostles?

In this connection we pass along to our pastors the words of Mr. William Jennings Bryan, which appeared in the *Omaha Bee*, October 28, 1906. Mr. Bryan says:

"This is a familiar objection, but as a rule it is urged by those who do the least for home missions. I think I am far within the truth when I say that the most liberal contributors to foreign missions are also the most liberal contributors to home missions, and that those who are so afraid that work at home will be sacrificed for work abroad are the very ones who themselves make few sacrifices for the work at home. The same spirit which leads one to be generous in the support of those benevolences which are immediately about him, leads him to take an interest in the needy wherever they are found. The same spirit which makes one anxious to have the Sermon on the Mount known in his neighborhood, leads him to desire that the knowledge of this sermon and the philosophy which it contains shall be brought to the people of all the world."

HORSE-SENSE IN FOREIGN MISSIONS

BY BISHOP WILLIAM LAWRENCE, OF MASSACHUSETTS

"WHY do not business men use the same psychology in missionary business that they do in their offices?

"Now and again a horse-sensed, hard-headed business man tells us in his office that he has no use for foreign missions: there is plenty to do at home. 'Why,' he goes on, 'two thirds of the people of this city are not Christians. There is a lot of wickedness, atheism, and degradation right here around us. We have got to concentrate our Christian work right here and clean up this city before we begin on Tokio and Hankow. Why should we be sending out strong young men to preach the gospel to Japanese and Chinese when there is so much for them to do at home?'

"How does he think out the same kind of a proposition in his own business? Perhaps he is the manufacturer of a breakfast food. According to his advertisements his food is essential to the health of everybody, so he sets up a factory and an office in his city and gets to work. Singularly enough, before a quarter of the people of his city have begun to eat his breakfast food, just as soon as he can raise the capital, he has planted a half-dozen agencies in other cities and before those cities have more than begun to nibble his breakfast food he has thrown his advance offices over to Chicago, and two or three years later his fellow-citizens traveling in Tokio find the breakfast food advertised there, and in Hankow, too.

"Suppose we turn on him and say, 'Why are you sending good breakfast food and young men to advertise and sell it all over the world before half the people in your own city have begun to eat it?'

"His answer is, 'I can't wait for the people in my city to catch up. If the breakfast food is good for them, it is good for the Japanese and Chinese, so why shouldn't I send it over to them? Are you going to confine my benefactions to my own town?'

"Now, as for capital, the work of the gospel is inexhaustible. So long as the spirit of Christ gets into young men there is

business to be done. Why shouldn't the hard-headed, horse-sensed business man carry the business of the gospel to Tokio and Hankow in the same businesslike way that he carries his breakfast food? If the apostles had waited for every man inside the walls of Jerusalem to be converted before they struck off for other cities, the hard-headed business man in this country would never have heard the name of Christ."

A GREAT DEAL TO DO AT HOME AND A GREAT MANY PEOPLE TO DO IT

BY DR. ARTHUR J. BROWN

"A NEW YORK pastor says that he 'never could understand why we think so much more of a heathen abroad than at home,' and he intimates that we ought to give less for foreign missions and more for the conversion of 'the foreigners within the shade of our churches,'—a sentiment which was editorially endorsed by several newspapers. If, however, he had looked into the report of the Charity Organization Society of New York, he would have found a list of 3,330 religious and philanthropic agencies in his own city. 'If these churches and their auxiliary buildings were placed side by side, they would reach in one unbroken frontage of long-meter godliness from the Battery to Yonkers, twenty miles.' The first time I visited New York's slum district, I was amazed by the number of missions. A high authority declares that 'there is no other city in the world, except London, where more is being done to point the lost to the Son of God than in New York.'

"Everybody has seen the statement that St. Louis has one church for 2,800 of population, Chicago, one for 2,081, Boston, one for 1,600 and Minneapolis, one for 1,054. In the United States as a whole, there are said to be 187,800 churches, or one for every 400 people, one Protestant minister for 700, one Christian worker for forty-eight, and one communicant for five. Talk about the relative needs of the United States! In a typical town of 8,000 people, there are three Presbyterian churches, three United Presbyterian, three Methodist, two Episcopalian,

and one Christian church. 'For every missionary the church sends abroad, she holds seventy-six at home.' A million Americans are engaged in distinctively religious work, about 150,000 of whom devote themselves to it as a separate profession. In the light of these facts, the statement that 'the church cannot see the misery which is under her own nose at home' appears rather absurd.

"How is it abroad? It is said that in Siam there is only one ordained missionary for 300,000 people, in India and Africa, one for 250,000, in China, one for 270,000, and in South America, one for 300,000. Dr. Arthur Mitchell wrote of a journey of only twenty-four hours from Hangchow to Shanghai: 'I was absolutely awestruck and dumb as I steamed past city after city, great and populous, one of which was a walled city of 300,000 souls, without one missionary of any Christian denomination whatever, and without so much as a native Christian helper or teacher of any kind. That silent moonlight night, as I passed unnoticed by those long, dark battlements shutting in their pagan multitudes, was one of the most solemn of my life; and the hours of daylight, when other cities, still larger than many of our American capitals, were continually coming into view, and the teeming populations of the canals and rivers and villages and fields and roads were before my eyes, kept adding to the burden of the night.' "

VI. THOMAS E. WATSON'S VITUPERATIONS

A FEW years ago Mr. Thomas E. Watson, a well-known figure in the South, published a series of articles in *Watson's Magazine* from his own pen, under the title "Foreign Missions Exposed." These articles have been brought together in a pamphlet which has been circulated widely in different parts of the country and which has caused not a little anxiety on the

part of friends of foreign missions who were unable to answer this subtle and unprincipled attack.

Fortunately, Mr. Watson's strictures for the most part are so violent and abusive as to carry their own refutation. As one reads the pamphlet, he finds himself alternating between indignation over the maliciousness of the charges and amusement over their absurdity. For instance, take these statements.

1. In view of present intellectual conditions in the United States, to engage in educational work abroad is "*NOTHING LESS THAN CRIME AGAINST HUMANITY.*"

2. "We are not Christianizing the Chinese and Hindus. We are simply bribing them to act the hypocrite."

3. "Medical missions are an instrumentality for making hypocrites."

4. "John Wanamaker and the other leading contributors to foreign missions are all hypocrites."

5. "The amount of money thrown away on the elaborate banquet which the Laymen's Missionary Movement provided for itself at the Hotel Astor, in New York City, must have consumed thousands of dollars. Those Pharisees, hypocrites, and unnatural egoists sat there under blazing lights hour after hour, stuffing and guzzling and smoking, consuming the costliest food, the costliest wines, and the costliest cigars, while a few blocks off cold and starvation were beating down their victims."

MR. WATSON'S INCONSISTENCY

WHEN any intelligent person has read a few pages into Mr. Watson's pamphlet, he realizes that he is dealing with a document which is rambling, illogical, insincere, untruthful, vituperative. In one place Mr. Watson says, "I heartily favor foreign missions," and he piously quotes much Scripture. In another place he affirms that the "beautiful, refining, inspiring code" of pagan morality produces fruits as good as those of Christianity. He charges the Roman Catholic Church with "threatening the very foundations of our institutions"; with "striking at the

very root of our liberties." He speaks of the record of this church as "reeking with crime and fraud." Yet he scores the Protestant church unmercifully for conducting missions in Roman Catholic countries. He often speaks of the foreign missionaries in contemptuous terms. Yet he implores them "to come home and save America."

MR. WATSON'S MAIN POSITION

MR. WATSON'S objections to foreign missions are directed particularly against the practical service the missionaries are rendering in connection with churches, schools, hospitals, and industrial institutes. The thought of teaching such a thing as agriculture to the heathen nearly makes him froth at the mouth. He ridicules unmercifully a missionary who admits that he taught "mathematics, English, some science, and music." His contention is that if missionaries must go to heathen lands, they should confine their activities to traveling from place to place, preaching the simple gospel, until such a time as all the intellectual, moral, physical, and social wants of America are supplied. So long as there are sweat-shops, child labor, runaway marriages, white-slave traffic, Roman Catholic churches and nunneries in the United States, it is contrary to Bible teaching for us to seek to alleviate the woes of any other part of the world. St. Paul never built a hospital or founded a school, so we must never do anything of that kind. The fact that St. Paul never traveled on a railroad or sent a telegraphic message is not used as an argument against such practises to-day on the part of these wicked missionaries, yet such an argument would be entirely consistent with Mr. Watson's position. The fact that Jesus, on good authority, is stated to have gone about teaching, healing, and preaching the word, seems not to have occurred to this self-constituted champion of orthodoxy.

MISSIONARIES LACK HEROISM

MR. WATSON has a particular grievance against the missionaries because they do not show the pioneer spirit and no

longer suffer martyrdom like the early emissaries of the cross. He accuses them all of having fat jobs, living in luxurious houses, "smoking good cigars," and in general having "a corking good time." We would suggest to Brother Watson that he should make a trip to Turkey in these days of war and share the conditions of the Congregational missionaries who are seeking to relieve the wants of the persecuted Armenians, Greeks, and Syrians, where fourteen missionaries have died of typhus fever, contracted from the refugees whom they were helping. Or, if that seems to him too strenuous a suggestion, let him take up his residence with the Methodist, Baptist, and Presbyterian missionaries on the Congo, in the midst of sleeping sickness and malarial fever. No one in these days is talking about the sacrifices of the missionaries, least of all the missionaries themselves; but when a man like Thomas Watson says that these noble men and women are living lives of self-indulgence and luxury, he forfeits the right to serious consideration.

MR. WATSON ON FOOT-BINDING

A WOMAN missionary in China wrote to Mr. Watson in a restrained and dignified way, asking if he did not think they were doing some good in relieving the women in that country of the curse of foot-binding. This rejoinder leads him to rant to the extent of two pages (with pictures) about the wearing of corsets by American women. He considers foot-binding merely a social fashion. "Why should the people of this country send missionaries to China to change the fashions there?" This is the sort of argument which is dealt out to the Christian people of America to the extent of ninety-seven printed pages. One is tempted to inquire whether we have here anything more than an unprincipled writer attacking a sacred institution for the sake of the sensation he can produce, and incidentally, selling his magazine. Whatever is pertinent and serious in the way of objection in Mr. Watson's pamphlet has been covered by the questions which we have quoted from Mr. Murray,¹ and by Bishop Lawrence's statement in the preceding pages. Many

pastors will consider Mr. Watson's attack unworthy of attention in the pulpit, but it might be used with telling effect as the subject of a missionary prayer meeting or as a theme for a debate in a men's club. In such a way these vituperations might be turned to good account. (A copy of "Foreign Missions Exposed" may be obtained on application to *Watson's Magazine*, Atlanta, Georgia.)

For those who desire a detailed and thoroughly effective reply to Mr. Watson, we recommend a pamphlet by Carlton D. Harris, entitled "Thomas E. Watson 'Exposed,'" published by the Board of Missions of the Methodist Episcopal Church, South, Nashville, Tennessee.

TESTIMONY OF AMBASSADOR MORGENTHAU

AMBASSADOR MORGENTHAU, soon after his return to this country from Turkey, was speaking in the city of Poughkeepsie, New York, when a voice from the audience asked him about the missionaries in Turkey. One who heard him said that he immediately lowered his voice and in deep solemnity said, "When the story of the heroes and heroines of this war is written up, as it surely will be, there will be a long list of saints, and at the head of the list will stand the missionaries who have remained in Turkey during these terrible conditions and have given themselves and their lives to the cause they serve."

A TIME-WORN OBJECTION

It is interesting to find how the same objections to foreign missions recur age after age. The contention Mr. Watson is making to-day was made over a hundred years ago when the American Board of Commissioners for Foreign Missions applied for a charter to the Massachusetts legislature. It was not until after a conflict lasting through two sessions that the act of incorporation was secured in June, 1812. In the course of the heated discussion over the granting of this charter, the historic

objection was made that it was designed to afford means of exporting religion, whereas the country had none to spare, to which Judge White, of Newburyport, made reply, as profound as clever, that "religion was a commodity of which, the more we exported, the more we had remaining."

SHALL AMERICA HAVE A MILLENNIUM OF HER OWN?

WHEN Rev. J. D. Davis a few years ago pressed upon the churches of the United States the unprecedented opportunities in Japan, and was told that the churches cannot undertake new work abroad, he replied: "The 'cannot' which we hear from some in the United States is simply a tremendous 'will not,' for which God holds us responsible. If we wait until America is regenerated before we work for Africa and Asia, we shall wait forever, since the millennium will not come to one nation alone. God is bringing the nations all together; they stand side by side; the man who works for Japan or China or Africa to-day works for America, works for the world."

GENUINE PROVINCIALISM

SIR WALTER SCOTT was fond of telling a story of a minister of the Cumbraes, unimportant little islands at the mouth of the Clyde. Every Sabbath this minister used to pray, "O Lord, grant thy grace to the greater and the lesser Cumbraes, and O Lord, in thy *great* mercy, remember also the neighboring islands of Great Britain and Ireland."

VII. FUNDAMENTAL PRINCIPLES

A GOOD many objections to foreign missions which we hear in the churches arise from those who do not really believe in the Christian religion. What is needed in their case is a conversion to the point of view and program of Jesus Christ. This is an aspect of the matter which every pastor should be able to treat with great vigor and passion. The following quotations may be helpful.

"RAX ME THAT BIBLE"

It is an old story, but well worth retelling from time to time, how the venerable Dr. Erskine in 1796 silenced the opposition to the foreign missionary proposal in the Scottish General Assembly. Two synods had petitioned the Church of Scotland to send the gospel to the heathen. Mr. Hamilton, seconded by Dr. Carlyle, contended that "to spread abroad a knowledge of the gospel among barbarous and heathen nations seems to be highly preposterous, in so far as philosophy and learning must, in the nature of things, take the precedence; and that while there remains at home a single individual without the means of religious knowledge, to propagate it abroad would be improper and absurd." Moreover, he maintained that the proposal to appoint a collection for missions "would, no doubt, be a legal subject of penal prosecution." Upon this the venerable Dr. Erskine arose, and prefacing his reply with the call to the moderator, "Rax me that Bible," read aloud the words of Matthew 28: 18-20, which burst on the assembly like a clap of thunder. The result was the organization of the Scottish Missionary Society in the same year.

THE BIBLE A MISSIONARY BOOK

"EVERY part of the New Testament, from the first page to the last, is the outcome of that missionary impulse which came

from the heart of God in the person of his Son, to reach and to save the world which he loved. Rightly considered, you might as well try to estimate Beethoven, excluding music from the study, as to estimate the New Testament, excluding the missionary idea. Leave out that missionary idea, read and study the book without the zeal and enthusiasm of the eager conquest of the world in the name of Christ, and all becomes dark and confused; but take that missionary idea, frankly recognize that you are handling a missionary book, a book which is brief and compact, unencumbered, as a missionary bent on travel and conquest should be, and all its pages become luminous, its several parts fall into their places, and even some of its greatest difficulties solve themselves."

—REV. ROBERT F. HORTON, D.D.

PHILOSOPHY NON-MISSIONARY

"THE systems of philosophy, whether ancient or modern, have little proselytizing power; 'they have their day and cease to be.' Even Aristotle, who dominated human thought for 1500 years, has become obsolete before he became missionary. And it would raise a smile to speak of the philosophy of Kant going out to convert the heathen. It was the enthusiastic suggestion of Auguste Comte, that positivist missionaries might break the virgin soil of Africa, and instruct the unsophisticated negroes in the religion of humanity; but the positivist system is growing antiquated before these missionaries have appeared. On the other hand the wisdom of the Hebrews is being translated into every language under heaven, and disseminated among the races that are emerging from barbarism, and among ancient civilizations which have a wisdom of their own. The reason is, if we may put it in a sentence, that that wisdom emerged into Christ, and Christ was made of God wisdom unto the world."

—REV. ROBERT F. HORTON, D.D.

"It is only a church that has a passionate belief in its own principles and is thoroughly in earnest about their application that can hope to evangelize the world. The success or failure of foreign missions depends in the last resort not on the number of missionaries or the amount of financial expenditure but on the character of the Christianity that is preached."

—J. H. OLDHAM, EDITOR OF THE *International Review of Missions*.

"We cannot limit our field in doing battle for our ideal."

—TOYNBEE.

A WORD FROM EDWARD EVERETT HALE

"MY mother used to say that the hanging of a map in front of a pulpit marked an era in the religion of the country. I think this is true. The introspection which was inevitable for a hundred and fifty years after the first settlement, had gradually died out. The mere exhibition of a map of the other side of the world was a physical announcement to the congregation that no man liveth for himself nor dieth for himself. And the little boy or girl who has seen a necklace from Micronesia, or contributed five cents towards 'The Morning Star,' is from that moment bound to understand better what Christianity means. I think you will find on inquiry that a large proportion of the gentlemen now in our pulpits were stimulated in their youth to adopt the profession of an apostle by what they have heard or read or knew of the missionary movement, either in this country or beyond the seas. I remember Dr. Stowe said to me of the class which graduated at Andover in 1861, that every gentleman in that class came to it with the intention of entering the missionary field. That intention might have been afterwards modified by circumstances, but at some time it had existed. Now this seems to me perfectly legitimate. It is exactly in the line of all the Savior's preaching. He does not want an apostle to be satisfied with caring for his own soul. He wants him to preach the kingdom of God. He distrusts our religion until our religion shows itself in energetic effort for other men and women."

A WORD FROM THE LATE JUSTICE BREWER OF THE SUPREME COURT

"BECAUSE Christianity so blesses and uplifts individuals and nations, it is the duty, as well as the privilege, of those enjoying its benedictions to pass it on to those who as yet know it not. It can reach them only as it is carried to them. It does not flow to the places of need, like water, through the power of gravitation, to the lower level. It is not like the sunlight, which, without man's assistance, circles the world. It must be borne by human hands and hearts. This is the work of foreign missions.

"I believe in them because the work not only blesses those to whom the missions go, but those by whom they are established and supported. The reflex influence on the latter is no small item, and it is universally true that they who are most devoted to the cause of missions, most interested in the work, give to it the most earnest support, are the finest types of Christian character. 'He that loseth his life for my sake, shall find it.'

"I believe in them not merely because of the reflex influence on individual character, but because of the standing they will give to this republic in the sight of the world. As a citizen, I love my country, and long to see her the recognized leader among the nations. That is possible only as she touches them in the most helpful and uplifting way. Mere display of strength is not sufficient. We may stand in wholesome awe of the prize-fighter, but we do not love him. So it is that foreign missions are more significant than battleships. The gospel is better than the 'big stick' for the influence and glory of the republic."

MISSIONS AND MONOTHEISM

BY DR. THEODORE T. MUNGER

"THE chief reason why the church, in all its vagaries and contradictions, has held to the universality of Christianity is, that to deny it would be self-destruction. It is not a feature of Christianity; it is Christianity itself. Touch it with the wand

of doubt, and the whole fabric vanishes like the baseless fabric of a vision. To question one's belief in foreign missions almost shocks one—as if the Copernican system were doubted. For if we read aright, the question of universality was determined before Christ left the earth. From the first moment of the existence of Christianity as a universal scheme in the mind of Christ, the idea of world-wide missions became a reality. We can go so far as to say that he did not think it out; it was a necessary conclusion from the very nature of his consciousness of God as the Father of men. Christ did not deduce universality as a matter of mere wisdom; it lay in his very conception of one God as the Father of all men, and as that conception deepened into overwhelming reality, the universality of it was already determined, and did not even admit of question. Hence we say to-day, with utter conviction, that Christianity is universal or it is nothing. We may go further and say, that if Christ did not free himself from the limitations of Judaism and enter the broad world of all nations as his field, he misconstrued the meaning of his mission. For it lies back of Christ, in God himself, and in the very depths of his nature as one God.”

THE PRIMARY MOTIVE IN MISSIONS

“ONE of the mysteries of the ancient world was the source of the river Nile. That mighty river, with its periodic overflow fertilizing the rainless land of Egypt, was worshipped with a wonder all the greater that no one could tell the secret of its rise and fall. Down even into the literature of the last century you find references to the mystery of its birth. But now that mystery has been unveiled. The primary sources of that wonderful river have been found in those giant mountains on the line of the equator, whose snow-clad summits pierce the heavens, untrodden by human foot, and for the most part hidden in haze from human sight. To find the primary motive in missions, we must in like manner trace them back to their primary source The deep in the awful need of the world has called to the deep in the infinite heart of God; and there, un

veiled to our view by his own Word, we find the primary source of the whole missionary enterprise, its primary motive from beginning to end, 'God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' The love in God—there is the well-head of missions."

—DR. GEORGE ROBSON.

THE CHURCH'S VITALITY DEPENDS UPON HER EXPANSION

"BUT, apart from Christ's bare command, the church has found, by experience, that her vitality and power are in proportion to her missionary spirit, which is the Christian spirit; and if the church were to narrow her vision and activities to local conditions, she would divorce herself from the source of power and become atrophied. It is only by cultivating the missionary spirit in its widest scope that the church is enabled to do so much in the homeland. Jacob Riis's oft-quoted saying is absolutely true: 'Every dollar contributed to foreign missions releases ten dollars' worth of energy for dealing with the tasks at our own doors.' Dr. George R. Grose, formerly pastor of Grace Methodist Episcopal Church of Baltimore, in a sermon on 'The Reaction of Christian Missions,' gives the philosophy of this in this language: 'The largest realization of the presence of Christ is in the widest fulfilment of the command of Christ. In other words, there is an inevitable reaction of the mission of the church upon the experience of the church, of the work of the Christian upon the life of the Christian. The expansion of Christianity is absolutely essential to the vitality of Christianity. Just in proportion as our Christian activity widens, our Christian experience deepens and strengthens. We cannot keep the unsearchable riches of Christ unless we give them forth to the world.' Therefore the remedy is not in neglecting the foreign field, or doing not less there but more at home, but in doing more abroad that we may be able to do more at home. This is the 'open sesame' that will unlock the door to the largest

thought and activity directed toward the home field. Since the development of so much interest in foreign missions during the past few years, there never has been so much interest shown by the church in the problems at home, and there never has been so much thought and energy and money and time given to their solution."

—CARLTON D. HARRIS.

CHRISTIANITY ALONE ADEQUATE

"FOR us Calvary closes this question. All the non-Christian religions, except Mohammedanism, which in actual consequence rejects and supersedes Christ and therefore condemns itself,—all the non-Christian religions except Mohammedanism were here when Jesus Christ came. If the missionary enterprise is a mistake, it is not our mistake; it is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that one priceless life that was, therefore, laid down needlessly for the world. Nineteen hundred years ago, to the best of all the non-Christian religions—the religion between which and all the other non-Christian religions a great gulf is fixed—Judaism, Jesus Christ came; and that, the best of all religions, he declared to be outworn and inadequate. The time had at last come, he taught, to supplant it with the full and perfect truth that was in him. It will be enough for us tonight, quietly, as men and women who love Jesus Christ, and to whom he is in no sham and unreal way Master and Lord—it will be enough for us to recall his own great words, 'I am the good shepherd.' 'All that came before me are thieves and robbers.' 'I am the light of the world.' 'I am the way, the truth, and the life; no man cometh unto the Father but by me.' 'No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.' We bow our heads to-night beneath the cross on which our Savior hung, and for us no other word needs to be spoken regarding the absoluteness of his faith and the inadequacy of

the half-teachers who have gone before him, or who were to come after him. No word needs to be spoken to us beyond his word, 'I came to save the world,' and the great word of the man who had loved him dearly, whose life had been changed from weakness into strength by his power, and who was to die in his service: 'And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.' "

—ROBERT E. SPEER, D.D.

VIII. THE CRITICISMS OF TRAVELERS

WE are all familiar with the criticisms of world travelers, who come back stating that the missionary propaganda is a failure. Sometimes they claim to have witnessed the failure with their own eyes, but more frequently they reflect the opinions they have picked up on steamships or in seaports, where they have conferred with government officials and foreign residents. We know of no better reply to this class of objections than that given by Dr. Arthur J. Brown, of the Presbyterian Board, in his book *The Foreign Missionary*, where every aspect of the matter is treated. We give a few sample quotations.

"When a man who returns from a foreign land maligns missionaries, it is safe to assume, either that he has been making a fool of himself so that he had to be rebuked by the missionaries, or that he has gotten his information from men whose corrupt habits give them personal reasons for disliking consistent Christian men. When 'a noted English traveler stated in one of his books that the missionaries at a certain place in Africa accomplished nothing, the missionary retorted that his station could hardly be considered entirely useless, as it had been a refuge for the native women from the drunken attacks of the traveling companions of this censor.'

"An American merchant returned from China to say that missions were a failure. Whereupon his pastor proceeded to

interrogate him. 'What city of China did you visit?' 'Canton,' was the reply. 'What did you find in our mission schools which impressed you as so faulty?' The merchant confessed that he had not seen any schools. 'And yet,' said the pastor, 'our board alone has in Canton a normal school, a theological seminary, a large boarding school for girls, and several day schools, while other denominations also have schools. Well, what was there about the mission churches which so displeased you?' Again the merchant was forced to confess his ignorance; he did not know that there was a church in Canton till his pastor told him that there were, in and near the city, scores of churches and chapels, some of them very large, and with preaching not only every Sunday but, in some instances, every day.

"'But surely you were interested in the hospitals,' queried the pastor. 'One of the largest hospitals in Asia stands in a conspicuous position on the river front, while the woman's hospital, in another part of the city, is also a great plant, with a medical college and a nurses' training school connected with it.' Incredible as it may seem, he knew absolutely nothing about these beneficent institutions. Further inquiries elicited the admission that the critic knew nothing of the orphanage or the school for the blind or the refuge for the insane and that he had made no effort whatever to become acquainted with the missionaries. He was a little embarrassed by this time, but his questioner could not refrain from telling him the old story about the English army officer and the foreign missionary who met on an ocean steamer. The army officer had contemptuously said that he had lived in India thirty years and had never seen a native Christian. Shortly afterwards he recited with gusto his success in tiger-hunting, declaring that he had killed no less than nine tigers. 'Pardon me,' gently said the missionary, 'did I understand you to say that you have killed nine tigers in India?' 'Yes, sir,' pompously replied the colonel. 'Now that is remarkable,' continued the missionary, 'for I have

lived in India for thirty years and have never seen a tiger.' 'Perhaps, sir,' sneered the colonel, 'you didn't go where the tigers were.' 'Precisely,' was the bland answer of the missionary, 'and may not that have been the reason why you never saw any native converts?'

IX. MISCELLANEOUS OBJECTIONS

UNDER this heading let us group four current objections to foreign missions, concerning which our pastors should know the facts.

1. THE COST OF ADMINISTRATION

THE most absurd and wild statements on this subject are flying around the churches. Years and years ago some evil genius made the statement, "It takes a dollar to send a dollar to the heathen." This remark comes up as an inquiry in letters to secretaries on the average of about once a week. Probably nothing that secretaries and pastors can say will kill this old lie, but we can at least use it as an occasion for making the facts known. The cost of administration in the leading foreign boards has been tabulated, and it is found to be, on the average, about nine per cent. In certain denominations where the office building has been donated, resulting in free rents, the administration cost is figured as low as five per cent. In other boards, where it is necessary to maintain an office staff, even though large contributions are not received, or because of other special circumstances, the percentage runs as high as twelve per cent., or even a little higher. Any business man acquainted with administrative and promotive enterprises, will state at once that these figures are exceedingly low, far lower than those obtaining in the business world. Insurance companies and other corporations requiring a large amount of educational work among the public report administrative charges varying from twenty per cent. to thirty per cent. Many of our best business men who have looked into this question are of the opinion that the boards

ought to spend more rather than less money in the promotion of their cause among the churches. In this connection it should be remembered that if the Christian people did their duty and contributed of their own accord toward the evangelization of the world, the boards would be relieved of a very large item in their administrative account. It takes about half of our administrative fund to persuade Christian people to do what the Bible tells them to do. Another consideration is that this administrative money is as truly missionary in its purpose and aim as the money we send to the foreign field, since it is used to perform a needed service of education and inspiration among the churches. This point of view is presented with great force and ability by Rev. William Newton Clark in his *A Study of Christian Missions*, a book which every pastor should have in his library. There are those who urge that if the boards had accomplished little in their work abroad, the expenditure of money would have been warranted for the sake of the reflex influence upon the home church.

2. MISSIONARIES LIVING IN LUXURY AND IDLENESS

THIS objection has been referred to in our treatment of the Watson vituperations. In a word, it can be said that the criticism is based upon a gross misrepresentation. It is to the credit of the boards that they house their missionaries in comfortable, sanitary homes. The lives of the missionaries are the leading asset of the boards, and whatever can be done to conserve those lives and render them efficient should be encouraged at home. To pursue any other policy would be the height of folly. As to the missionaries living in idleness, the best answer may be found in missionary biographies and reports. There may be busier people in the world, but we do not happen to know of them.

3. CRAMMING RELIGION DOWN THE THROATS OF THE HEATHEN

THIS is a frequent criticism on the part of globe-trotters, and usually reflects the sentiments of government officials and others who, for various reasons which may better be imagined than stated, are hostile to the entire Christian propaganda. There is absolutely no evidence in support of this contention so far as the Protestant missionaries are concerned. They would have no desire to force the principles of Christianity upon unwilling people, even if they had the power so to do. The absurdity of the charge is made evident by such facts as we have adduced in Number I of this Missionary Ammunition Series. With the villages of India coming over bodily to Christianity, does it look as if the missionaries were forcing religion upon the people? Does it look that way in China, where thousands of the literati are voluntarily enrolling themselves in Bible classes? The problem in many mission lands to-day is not how to make converts, but how to take care of the converts when they come. The home secretaries of the foreign boards who deal with volunteers find that the candidates practically without exception, take a sympathetic attitude towards the non-Christian religions, gladly recognizing certain good points in these religions as offering them a point of contact for the Christian message.

THE EXAMPLE OF COMMERCIAL MISSIONARIES

From an Article in *The Missionary Review of the World*

BY THE REV. JAMES L. BARTON, D.D.

"THESE objectors object to sending the Christian missionary with a message of comfort and peace to peoples who are only partly satisfied with their religion, while they are strong believers in and supporters of the commercial missionary whose chief concern is to make the peoples he reaches dissatisfied. By way

of illustration, the people of Asia a half century ago did their sewing by hand and were satisfied with the methods employed and with the result. The sewing-machine missionary entered their country and by demonstrating what a sewing-machine would do, created a dissatisfaction and unrest that resulted in introducing machines for sewing cloth and leather extensively in the Near and Far East. I have seen in one tailor shop in a city in the interior of China, nineteen sewing-machines. This but illustrates the success of missionaries of this class.

"The people of Asia have for generations been wholly satisfied with the means used for lighting their houses. Vegetable or animal oils in an open dish into which a cotton wick was inserted, or a simple kind of taper sufficed for all their known needs. Then came the mineral oil missionary with his cheap lamps and supply of kerosene. The formerly satisfied Asiatics became dissatisfied when they saw the contrast between the old and the new light. Lamps by the millions were purchased and the kerosene tin as a by-product of the business became a conspicuous article of trade in almost every market of Asia. The new light wrought marvels in added satisfaction and made possible a more profitable employment of the hours hitherto largely wasted because of inadequate illumination facilities.

We might enlarge indefinitely upon this subject, but it must be clear by this time that the one who is so solicitous for the Eastern peoples that they be not aroused into a state of dissatisfaction over their ancestral religion, is not loath to employ numberless means and agencies to make the same people dissatisfied with practically everything connected with their ancestral habits and customs, except religion. They stand for and advocate all kinds of missionaries whose only purpose is to exploit the people and the resources of the country for the personal gains of the promoter, and condemn the missionary who, without hope or chance of personal gain, carries that which exalts every ideal, promotes the moral excellence of the race and nation and lays the foundation for the true Christian civilization. These objectors laud selfishness and condemn self-sacrificing service."

4. "MISSIONARIES ARE INFERIOR MEN"

ON this criticism Dr. Arthur J. Brown has this to say. "The man who makes this objection simply shows that he does not know missionaries or that he is generalizing from some exceptional individual. There are undoubtedly missionaries who say and do foolish things, just as some of us at home do, and once in a while a missionary proves to be incompetent. Ninety-four per cent. of the business men of the United States are said to fail at some time in their lives. Why, then, should a few missionary failures be deemed an adequate ground for condemning the whole class? The reader who hears criticisms which impress him as serious should demand names and particulars and forward them to the board with which the missionary is connected. The boards have neither desire nor motive to shield misconduct. They will promptly investigate and take such action as the facts may justify."

X. STRIKING TESTIMONIES

WHAT MR. JULEAN ARNOLD HAS TO SAY ABOUT THE MISSIONARIES IN CHINA

MR. ARNOLD is the commercial attaché to the American legation in Peking, China. He is now in this country in the interest of developing better trade relations between China and the United States. In a recent address he spoke in high terms of the work of the American missionaries throughout China.

He stated that he has spent fourteen years in China, during which time he has traveled in every part of the country. He took special pains to study at close range the work of the missionaries, and has visited not less than thirty different mission stations in the interior. He bore witness to the high type of men and women who have been sent out by the boards and spoke

of their work as "far-reaching in effect, permeating the whole of the Orient." It was a matter of pride and satisfaction on his part to find that the people everywhere are friendly to the missionaries. "In the region of a mission station the people uniformly smile when you mention the missionaries, and the closer you get to the station, the broader the smile becomes." "This situation," he continued, "is not understood by the ordinary tourist, who is often full of the idea that the natives are averse to the missionary propaganda, and who consider that the missionaries are engaged in a process of forcing their views upon the Chinese. He remarked, "If we never had any foreigners in China except missionaries, we would have little trouble in our diplomatic relations."

He went on to say that when people criticize the missionaries in his presence, he asks them if they have ever visited the mission stations, looked into the hospitals, schools, etc. They usually admit that they have not and with the admission their charges fall to the ground. "Criticisms fade away rapidly when people actually see what the missionaries are doing."

Mr. Arnold went on to say that the activities of our government in China must rest upon friendly relations between the two nations. He particularly valued the work of the missionaries as creating a friendly atmosphere in which helpful, governmental and trade relations can be built up. Our government is fortunate in this respect, since it has always treated the Chinese with fairness and justice. The officials of other governments, noticing our advantage, have intimated that the American missionaries are subsidized by their government for the purpose of promoting trade relations! "The missionaries have done a marvelous work in preparing the people of China for the new era which is upon them. They, more than any others, have brought on the new era."

Mr. Arnold is anxious to have the missions develop commercial courses in their higher schools, in order that the enterprising Chinese youth may learn our modern American business methods, and, even more, that they may come to understand that the success of America is based primarily upon the sound

moral influences which are behind many of our enterprises. He thinks the missionary societies can be exceedingly helpful in laying the moral basis of business. "America's trade in China can only be developed by encouraging China's trade in America. There must be an exchange of goods based upon mutual benefit. If the Chinese come to see that we are not selfish in our aims, that we have something to give as well as to take, they will be the more ready to engage in great cooperative enterprises which will be of benefit to both countries."

MISSIONS AND BUSINESS

An Editorial in the *St. Louis Republic*

"THE supercilious citizen who has doubts about missions and the missionary spirit ought to drop in casually at the great Laymen's Missionary Convention now in session at the Third Baptist Church.

"Many Americans, 1915 model, do not believe in foreign missions. These gentlemen go on in their indifference or opposition, serenely ignoring the fact that they themselves are the direct descendants of persons who wore the skins of wild beasts and drank blood out of the skulls of their enemies, and that these ancestors of theirs were converted by missionaries from Italy and Asia in the days when it was further from Antioch or Rome to the forests of Germany than it is now from St. Louis to Shanghai. To make a case against foreign missions it would be necessary to blot out all history.

"No wonder the modern business man believes in missions! Business has learned of the missionaries. We read of American sewing-machines in Turkish harems, American kerosene in transit across the mountains of China, American railroad cars threading the passes of the Andes, and American rice mills—made in Moline, Illinois—standing above the rice fields of Persia. All this simply represents the hopeless attempts of trade to catch up with the foreign missionary. A complete history of the economic development of the world can no more

leave out Livingstone of Africa, Hamlin of Turkey, Judson of Burma, and Coan of Hawaii, than it can leave out the Standard Oil Company and the United States Steel Corporation. The American trade expert goes everywhere, but he finds the foot-prints of the missionary wherever he goes. And the organizer of advertising campaigns, selling campaigns, and follow-up movements in the world of trade simply follows the methods of missions.

"Every citizen of the world to-day has a real, personal stake in the success of Christian missions. If you doubt this, think for a moment of the tin shields on the cables of ships from the tropics, lying at the docks of New Orleans, just 717 miles from St. Louis. These are to keep rats infected with bubonic plague from leaving these ships and bringing the disease ashore in New Orleans. Bubonic plague flourishes among heathen populations. There is no city in the world where the natural laws governing public health are made efficacious by ordinances backed by public opinion, except where Christianity has prepared the way by popularizing the Christian conception of human brotherhood and the preciousness of the individual. Those tin shields on those cables are a tribute to heathenism, and Christian missions are only another instance of 'safety first.' In Christianizing the world we shall incidentally rid ourselves of the menace of cholera, typhus, and bubonic plague.

"The world of trade believes that all men are neighbors, and that the Chinaman, the Hindu, the Arab, and the Turk ought to be bound up in a circle of interest with us through the interchange of goods. Shall we have commerce in products and not in ideas? Shall the human element—the element that sends out 'get-acquainted' trains through St. Louis' trade territory—be present when we trade with the man in Oklahoma City, but absent when we trade with the man in Peking?

"Cholera was threatening the region of Bombay. The British officials were nonplussed, for the natives believed that the sanitary squads purposed to desecrate their sacred places. The head of the province was appealed to. 'Send for Dr. Ballantine,' he ordered. When an American medical missionary went

with the soldiers the resistance of the natives ceased. It is for our profit to send the heathen kerosene and sewing-machines and cotton-print goods and agricultural and milling machinery and antiseptic solutions. But shall we neglect to send him the Parable of the Good Samaritan and the missionary who turns it into modern practise? The Laymen's Missionary Movement says no."

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**FOR THE
EXCLUSIVE USE OF PASTORS**

**NUMBER III
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FOREWORD

THE response of the clergy to the first two numbers of the **MISSIONARY AMMUNITION** series was hearty beyond all our expectations. Many wrote to their Board secretaries in this strain: "Don't fail to have this series continued, and be sure to keep me on your list." The Board officials also have joined in the chorus and one and all clamor for more.

As a result of these responses the editors feel that the issuing of these pamphlets is thoroughly worth while. It becomes clear that in this way a body of missionary information is being given to the laity such as they never have received before, and that this is being done in a highly interesting manner. As a recent speaker put it, "Foreign missionaries are under a moral responsibility to be interesting. If they cannot be interesting they would better keep silent." This is true also of pastors who speak on missions. If they will ascertain the facts and acquaint themselves with telling incidents of the work drawn from a wide range of reading, covering not only what their own Board is doing but the great happenings of the Kingdom throughout the world, they will find the people listening with intense interest. The time is coming when missionary sermons instead of being considered dull and unwelcome will be like the war articles which fill our papers and magazines, and to which we turn before we read anything else. Missions are the war news of the church—the story of the advancing hosts of Christ. They represent Christianity on its aggressive side. It is well-nigh inconceivable how any pastor can fail to keep in touch with the extension of the Christian religion in these days of rapid progress and thrilling events. We consider it a distinctly encouraging sign that so many pastors are demanding the homiletical material we are offering in this series.

In this third number we present a choice array of missionary stories—stories "with a punch," as the college boys say. We believe every one of them is preachable and that they can be used with good effect not only in direct missionary addresses but in illustrative ways in regular sermons.

HOW MISSIONARIES GET THEIR CALL

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I, send me."—Isa. 6: 8.

AS BIG AS A CHURCH

IN 1856 a slim and delicate-looking lad used to attend the church of the Rev. Gilbert Meikle at Glengaray, Scotland. His parents were thoroughgoing Christians of the old-time Scottish Presbyterian sort. "Blow-high, blow-low, rain or snow," his father would go to church, and this small boy would go with him. One day in Sunday-school, after the lesson was finished, Mr. Meikle read from the *United Presbyterian Record* an interesting letter from a missionary in Fiji, which spoke of cannibalism and the power of the gospel. At the close of the reading, looking over his spectacles, and with wet eyes, Mr. Meikle said, "I wonder if there is a boy here this afternoon who will yet become a missionary, and by and by bring the gospel to cannibals." A boy *was* there, and upon hearing the pastor's words he said in his heart, "Yes, God helping me, I will." The impression that God was calling him grew so strong in this lad's heart that on the way home he climbed over a wall and, kneeling down, prayed God to accept him and make him a missionary to the heathen. That boy was none other than James Chalmers, who went out to New Guinea and became one of the most successful and famous missionaries of modern times, and who sealed his consecration by a martyr's death. Chalmers was the missionary who became so intimate with Robert Louis Stevenson, and who exerted such a wonderful influence upon the life of the brilliant novelist during his sojourn in the South Seas. For this rugged missionary Stevenson came to feel a kind of hero worship. He stated once that he had a greater admiration for Chalmers than for any man of modern times, except possibly Charles Gordon. His characterization of him was, "He is as big as a church." He used to call him by the pet native name of Tamate, and one time he wrote to his friend, "Oh, Tamate,

if I had known you earlier, how different my life would have been!"

Pastors, take notice! It pays to read the stories in missionary magazines, and to tell the children of your church about them. If in all his ministry Mr. Meikle had accomplished nothing else but to turn James Chalmers toward missionary service, would we not all consider that his ministry had been a great success?

BY LOT OR BY LOVE

THE Reformed Presbyterian Church of Scotland for two years had been advertising for a missionary to fill a gap in the New Hebrides, and no candidate had appeared. At length the Synod, after much prayer and consultation, resolved to cast lots to discover whether God would thus select any minister to be relieved from his home charge who might be designated as a missionary to the South Seas. Each member of the Synod agreed to hand in three names of such ministers as he considered suitable for the work, and the one receiving the largest number of votes was to be appointed. In an atmosphere of hushed solemnity, the names were handed in and were scrutinized by the committee. When the committee reported, it was learned that the vote was indecisive. Clearly the Lord did not plan to have his missionary chosen in that way. Sitting in the congregation was a young minister of Glasgow, engaged in the work of city missions, who followed the discussion and the vote with deep and prayerful interest. When the result was announced, tears blinded his eyes, and he felt that the Lord was saying to him, "Since none better qualified can be got, rise and offer yourself." Almost overpowering was the impulse to answer aloud, "Here am I, send me." The young minister was John G. Paton, who later went out to the New Hebrides, and whose autobiography is perhaps the best loved story of missionary adventure and life which we have on our shelves.

CARRYING CHRISTIAN CIVILIZATION

How different was it with Mackay of Uganda! While study

ing civil engineering in Germany he became deeply moved by the story of Livingstone's death. On the anniversary of that event, he wrote in his diary, "This day last year Livingstone died—a Scotchman and a Christian, loving God and his neighbor, in the heart of Africa. Go thou and do likewise." Mackay traced the beginning of his missionary interest to a letter which he received from his sister, who told him of an interesting address before a literary society which she had heard, by a Dr. Burns Thompson on the subject of Madagascar, in which he urged that young men should give themselves to the work and go out as medical missionaries. Mackay considered that life was to him a gift to be used for Christ, and upon reading this letter the thought came that as an engineer he might be of value in the foreign work. He began to read up on Africa, and he became impressed by the fact that Mohammedanism makes such tremendous progress in that continent chiefly because it carries with it a higher civilization than that which exists among the natives. Why should not Christianity carry its superior civilization to the blacks? When Stanley's famous letter was received in England, pleading for missionaries to go to Uganda, Mackay at once offered himself and was accepted by the Church Missionary Society. What this meant to Uganda and to Africa is known throughout the world.

AN ATHLETIC MISSIONARY

WHILE speaking of Uganda, it is worth noting how Bishop Hannington got his call. Here was a young rector, unconventional, athletic, dead in earnest, occupying an easy post in England. Gradually his interest began to enlarge beyond the parish, and one day he had a conversation with a sister of the Bishop of Madras, which led to the resolve that he would make himself better acquainted with what was being done to carry out the last charge of Christ to his disciples. Then came the death of Smith and O'Neil of the Uganda mission, creating a serious crisis in that new enterprise. He began to think of Africa and as to who should fill the gap. A district secretary of the Church Missionary Society impressed him by an earnest address, and then he heard Eugene Stock

with his clear and incisive appeal. He remarked to a friend, "If he had asked me to go out, I should have said yes." Such a remark does not fall to the ground in missionary circles. In a few days there came a letter from the Board, inviting him to join the Uganda mission. Those who have read the story of Hannington's martyrdom on that second journey to Uganda, and are familiar with his dying utterance, will appreciate the value of each stage in the process by which the divine call penetrated his soul.

THE INFLUENCE OF A CHURCH BULLETIN BOARD

ROBERT MOFFAT, one of the greatest missionaries who ever went to Africa, got his call by seeing a bulletin in front of a church in Warrington, England, announcing that the Rev. William Roby would speak at a missionary meeting. The meeting was several days past, but the notice set long thoughts going in the young man's heart. Later in Manchester he found himself in a meeting where this very man Roby was the speaker. Robert listened to his burning words, was profoundly impressed, sought an interview, and the matter was settled on the spot. Apparently, church bulletin-boards have values which we little suspect.

A PARSONAGE AND A MOTHER DID IT

QUITE different was the calling of Samuel J. Mills, the founder of the American foreign missionary movement. This is the story of the quiet, spiritual atmosphere of a New England parsonage, and especially of a mother's influence. When she talked with this restless, fun-loving boy about the needs of his soul, he burst into sobs and cried, "Oh, that I had never been born." "But, my son, you are born, and you cannot throw off your existence nor your everlasting accountability for your conduct," replied his mother. Shortly after, when he was nineteen years old, Mills told his father that he could not conceive of any course in which to pass the rest of his days that would prove so pleasant as to communicate the gospel to those who had it not. The settlement of his own spiritual attitude was coincident with a determination to carry

the gospel to those far away. He could say with Wordsworth, in the hour of his soul awakening,

"I made no vows, but vows
Were then made for me; bond unknown to me
Was given, that I should be, else sinning greatly,
A dedicated spirit."

"I HAVE ALWAYS EXPECTED IT"

CYRUS HAMLIN traced his first missionary interest to the visit of Monson and Lyman, the martyrs of Sumatra, to Bowdoin College in the winter of 1831. These young men were in the medical college in preparation for their work, and they made a profound impression upon young Hamlin, as men utterly devoted to the leadership of God. He at once acknowledged the reasonableness of their appeal and said to his conscience and his Lord, "Here am I, send me." The first person he informed was his mother, who broke down and wept as he had never seen her weep before; but when she recovered her self-control, she said with a tremulous voice, "Cyrus, I have always expected it, and I have not a word to say, although I would have been so happy if I could have had my youngest son with me."

THE SMOKE OF A THOUSAND VILLAGES

ALL are familiar, of course, with the circumstances under which Livingstone became a missionary. The purpose to preach the gospel as widely as possible was involved in his idea of the Christian life itself. Intending first to go to China, he came under the influence of Moffat who interested him in Africa and told him of vast plains to the north where he had sometimes seen in the morning sun the smoke of a thousand villages, where no missionary had ever been.

A FATHER WHO FACED HIS DUTY

THE calling of John Coleridge Patteson is a most beautiful incident. Bishop Selwyn of New Zealand had made an address in the church which deeply impressed this eager, serious, and pure-minded boy. Later, when in the house, the Bishop said to his mother, half in earnest, half in playfulness, "Lady

GOOD MISSIONARY STORIES

Patteson, will you give me Coley?" The boy never forgot that remark. Thirteen years afterward, when his education was complete and the Bishop came back for the gift he had asked, young Patteson was ready to go. It was a terrible blow to his father; but Sir John faced it like a true man and a devoted Christian, remarking, "But there, what right have I to stand in his way? How do I know that I may live another year?" And then he remarked, "For, mind, I give him wholly, not with any thought of seeing him again. I will not have him think he must come home again to see me."

These stories of missionary calls might be extended almost indefinitely, and the longer the list became the more would we see how varied are the ways in which God speaks the word of leading to his modern apostles. But equally clear is the fact that in every instance the central factor is the consecration of the life without reservation to Jesus Christ. Pastors who are interested in turning their young people of suitable personality, character, and training toward the foreign service probably cannot do better than to familiarize them with just such facts as are cited above. We have heard of an exceedingly effective missionary address on missionary calls developed in this way: "How four Jameses decided their life-work: James Chalmers, James Hannington, James Stewart, James S. Dennis. How four Johns decided their life-work: John G. Paton, John Coleridge Patteson, John L. Nevius, John Kenneth Mackenzie. How three Marys decided their life-work: Mary Moffat, Mary Slessor, Mary Niles."

It is the hope of the editors that successful young pastors may themselves be drawn toward the foreign work by reading of the considerations which have led others to this form of service. Candidate secretaries frequently scan the list of young pastors who give promise of leadership in the hope of discovering men who can fill important gaps abroad—men who, if they can be persuaded that there is a greater investment for life in a foreign land, will answer promptly, "Here am I; send me."

A UNIQUE CALL AND ITS RESULTS

BY REV. HILTON PEDLEY, D.D., of *Mayebashi, Japan*

IN 1871, fifty of the brightest youths of southern Japan began the study of Western science, in a brand new building erected by their feudal lord, and under the direction of a graduate of West Point. Four years later these same lads were sitting under the same teacher for Bible study. The following year, 1876, on January 30th, thirty-five of these young men met on a hill behind the old castle near the school, and there pledged themselves to the service of Christ. Three years later, fifteen of them formed the first class to graduate from the famous Doshisha, a school founded by Joseph Nee-sima, a native Japanese, and J. D. Davis of the American Board, and one of these fifteen tells the following story of his call to the ministry:

"A few days after my graduation my dearest friend came to me and said, 'Miyagawa, a band of eleven Christians in Osaka are organizing themselves into a church, and I have brought to you an invitation from them to become their pastor. They have little wealth but much faith, and I wish very much that you would go.' I replied, 'It is impossible. Some time ago I decided against the ministry as a profession, so please consider the matter settled.' My friend, however, would not take no for an answer, and pleaded with me till late at night, when I told him to go home as I wanted to go to sleep. 'I am not going home,' he replied, 'I am going to sleep with you!' 'Very well; so be it,' I said, and opening my closet door I pulled out the bedding, spread it on the matted floor, and we lay down together. In spite of my protests he continued talking until midnight, when in utter despair of getting any rest I muttered drowsily, 'All right, I'll go,' and dropped off to sleep. Next morning when I awoke my friend had departed. Later, I learned that he had arisen at five o'clock, hastened to the nearest telegraph office, and wired to his friends, 'Miyagawa has *joyfully* accepted your invitation.' I could not go back on my promise, so I went to Osaka, became pastor of the little company, and began my work. To this friend

I owe the inspiration of my early years in the pastorate, and since he died, many years ago, his spirit has seemed to hover over me like a guardian angel, chiding, correcting, approving, keeping me true to the promise of that midnight hour."

The church of eleven has swelled to one of more than one thousand and the most influential in the denomination. It has been self-supporting from the first. Some years ago it presented its pastor with a check sufficient to give him a trip around the world, and it supported his family during his absence. It is liberal in its gifts for home mission work, and, besides, maintains one or two missions of its own in the city of its origin.

Now, in the thirty-eighth year of his pastorate over this church, Miyagawa is recognized as the foremost of our Christian leaders, the prince of presiding officers, a writer of influential books and articles, and a pastor and preacher of the very first rank. Behold how good a thing is a friend!

PRAYER OF ROBERT MORRISON

The First Protestant Missionary to China

O LORD, may I have the Holy Spirit to direct me. Give me not up to my own devices. Jesus, I have given myself up for thy service. The question with me is, where shall I serve thee? I learn from thy word that it is thy holy pleasure that the gospel should be preached "in all the world, for a witness unto all nations." And hence thou has given commandment to thy servants unto "the end of the world" to "preach the gospel to every creature," promising them thy presence. I consider "the world" as the field where thy servants must labor. When I view the field, O Lord, my master, I perceive that by far the greater part is entirely without laborers; or, at best, has but here and there one or two, whilst there are thousands crowded up in one corner. My desire is, O Lord, to engage where laborers are most wanted. Perhaps one part of the field is more difficult than another. I am equally unfit for any. I cannot think a good thought of myself; but through thee strengthening me "I can do all things." O Lord, guide me in this matter. Save me from

impatience; save me from self-willedness; save me from every motive but a desire to serve thee, and to promote the welfare of the souls of men. My judgment is persuaded that it is my duty. It is my heart's desire. Suffer me not to sin either by rushing forward or by drawing back. Enable me to count the cost, and, having come to a resolution, to act consistently.

UNTO THESE LEAST

JEAN KENYON MACKENZIE, of the Presbyterian Mission in Cameroun, West Africa, whose articles in the *Atlantic Monthly* have attracted such attention, tells of an old Bulu woman whose pathetic struggles with memorizing the Ten Commandments would always yield this fruit, "I am the way, the truth, and the life." This was the only approach to a commandment that old Abiamgon ever learned by heart. Ask her for any one from the first to the tenth and she brought out of the wallet of her mental poverty her unique gold piece, with its known image and superscription.

This from Mrs. J. P. Jones, of India:

It was high noon and very hot in the missionary's tent. It was too hot to eat, too hot to sleep, and too hot to leave the canvas shelter for the homeward journey until the shadows should lengthen. The faithful worker had been for hours in the bullock cart, coming from home in the early morning, and had met with the scattered Christians from several villages. He had meant to shepherd them faithfully and, after catechizing each one, had administered the holy communion.

But now he was discouraged and perplexed as he thought of old Abraham, dirty, stupid, one of the "untouchables," but a church-member. The missionary had vainly tried to have him repeat a single verse of the Bible, and the catechist had for weeks tried to teach him to say "God so loved the world," etc. But Abraham could not remember. He struggled with it but finally said, "It won't come." And the missionary knew it wouldn't come. He wondered if so dull, so stupid a soul had a place in the Kingdom, and if it were worth while to spend and be spent in such a ministry. Abraham's hut

was near to the tent, and soon after his voice was heard in prayer. He thanked the Lord for the teacher sent to him and for his daily mercies. Then his soul was poured out in love and gratitude for the mercy that had enabled him to partake of the emblems of Jesus' dying love. Abraham, outcaste, poor, old, stupid, had entered into the heritage of the children of God. And the missionary returned to his home feeling that it was a privilege to minister unto these least in the Kingdom.

CHINA STATISTICS VIBRANT WITH LIFE

From an Article in the *Missionary Review of the World* on
Dr. W. A. P. Martin, by REV. ARTHUR J. BROWN, D.D.

WHEN Martin and his bride landed, April 10, 1850, they found a China still under the sway of age-old customs and superstitions, and almost wholly uninfluenced by the movements of the modern world. The Chinese knew little about foreigners, and that little was so unfavorable that they regarded the few white men they saw with suspicion and often with open antagonism and contempt. There were no foreign legations in Peking, the capital, until 1861, and, if we exclude three old treaties between Russia and China in 1689, 1720, and 1727, respectively, the first modern treaty was the Treaty of Nanking with England in 1842, the first one with the United States being two years later. Only five of China's cities had been opened as ports by the Treaty of Nanking—Nanking, Shanghai, Amoy, Canton, and Foochow. The interior was almost as unknown to the outside world and almost as inaccessible as when, in 1552, the dying Xavier had cried: "O rock, rock, when wilt thou open!"

Missionary work was in its infancy—a small, obscure movement, deemed of no consequence except as a nuisance when an occasional missionary had to be protected from violence on account of his citizenship in a Western nation. When Martin was seven years old, there were only three Protestant Christians in the Empire. Ten years later there were only

six, and when he arrived in 1850 there were less than three hundred. The report of the Presbyterian Board for that year (1850) shows only three stations in all China, with twenty-four missionaries, including wives, a total expenditure of but \$18,000, and no Chinese communicants. Missionaries and supporters of to-day who feel that progress has been slow may be encouraged by the contrast with the present facts. Dr. Martin's Board reports ten times as many new baptisms last year as there were Protestant Christians of all communions in China when Dr. Martin arrived in 1850, and the Board's appropriations for China were forty times as much as the Board's appropriations in 1850.

And this is only a part of the mighty work of God in China to-day, which, as conducted by all Protestant communions, is now represented by 5,338 foreign missionaries, 20,460 Chinese ministers, teachers, and evangelists, 6,716 stations and out-stations, 4,748 primary schools, 902 academies, colleges, and industrial, medical, nurses', and normal schools, 330 hospitals, 76 special institutions, such as orphanages, leper asylums, homes for untainted children of lepers, boarding-schools for the blind and for deaf mutes, rescue homes for fallen women, opium refuges, industrial homes, and an asylum for the insane, 3,880 churches with 330,926 members, a Christian community of 750,000, and property valued at millions of dollars—all this not including the missions of the Roman Catholic Church. Surely we may thank God and take courage. Such statistics are not dry, but are vibrant with the life of Christ.

CHINA'S READINESS FOR THE GOSPEL

Extract from Letter of L. D. PATTERSON of *Sung-kiang-fu*

THE following story was told me recently, and I want to give it to you. Zang Ming is a fertile island in the Yangtze River. It is the home of a wealthy but unreached clan. A good many years ago one member of the clan, through some misfortune, lost all his wealth and became greatly reduced in circumstances. He drifted to Shanghai where he fell among

Christians, was happily converted, and for a long time has lived a faithful Christian life. But all the while his heart was yearning for the salvation of his wealthy kinsmen in Zang Ming, and though he was only a gate-keeper at the Anglo-Chinese School, yet his prayers for his brethren unceasingly ascended to the Lord. At last his prayers were heard, and, as so often is the case, the answer came through sorrow. Word came that his wife was dead in Zang Ming. He hurried home where he found his relatives assembled, and arrangements all ready to celebrate heathen rites. "No," he said, "we will have Christian ceremonies." "But," they replied, "you have no Christian priest." "Then," answered he, "I will get one." Accordingly, he set out on foot and walked seventy-five miles to where he knew the presiding elder was due to hold a quarterly conference. On arrival he laid the case before his "Christian priest," who, when he heard, returned with him in all haste. When they reached Zang Ming a great throng gathered to see what this strange priest would do. The grief-stricken husband said, "Elder, tell them of Christ. They have never heard. Tell them of Christ." So, for two hours this earnest, eloquent Chinese presiding elder, standing by the dead body of their kinswoman, told them of that Christ on whom if they believed they should never die. And they believed. As did the Samaritans to our Savior of old, they besought him to tarry with them some days, and when he finally took his departure they followed him to the boat begging him to send some one who would live among them and expound unto them more fully all the words of this life.

When this story was related to me, I asked, "Has a man been sent?" "No" was the answer. "Why?" I inquired. Then came the heart-breaking reply, "Because we have no man to send."

"We have no man." "We have no money." "We have had to stand face to face with magnificent opportunities and say that so often that it makes the heart sick."

FROM IDOLMAKER TO PASTOR

By REV. J. GOFORTH, *of the Canadian Presbyterian Board*

Ho was an idolmaker and a decorator of temples up to his conversion in 1895. Seeing that he had some special gifts, I two years later took him on tours to assist in preaching. He had been one of the worst of men and a leader in every evil. In village wars he was a champion. His knowledge of men was about complete. In those days of pioneer work in north Honan when we went everywhere and were repeatedly mobbed, Mr. Ho could always rise to the occasion. He could be as gentle as a lamb or as terrible as a lion about to spring. The opposition in a boisterous crowd always brought out his best. He never failed to get the mastery. In 1900, just a few days before we missionaries fled to escape the Boxers, Mr. Ho and I were preaching on the streets of Changte City. Pointing to the prefect's yamen before which we stood, Mr. Ho said, "I was once so bad that several times a year I was condemned and beaten in that court-house, but since Jesus, the Son of God, saved me, I have never again broken the laws of the land."

Knowing his fearless spirit we warned him as we fled not to stay at the mission compound but flee to the country, but he stayed on. The official came and seized and beat him, and when he was being dragged through the streets to the yamen the crowds jeered and reviled and cried "Kill the foreign devil slave." Previous to the trial Mr. Ho was put in one of the outer rooms of the court with the mocking crowds outside of the windows. He preached to them from the windows. The astonished crowd said "Surely he has eaten the foreign devil's medicine and knows neither shame nor fear." Presently he was brought to trial and the official asked, "Why do you follow the foreign devil?" Mr. Ho said, "Your Honor, I do not follow the foreigner, but I follow the true and living God." "But what profit do you expect out of it?" asked the official. "Nothing but poverty and reviling in this life," replied Mr. Ho. "Then why do you follow this way?" said the astonished official. Before Mr. Ho could reply one of

the underlings said, "Your Honor, these Christians expect to get their good things in heaven."

The official seemed even more puzzled and said, "Go to your home and I will protect you." Mr. Ho went home. He was getting a salary, but the banks where we had the money stopped payment as we were gone. He had land, but even land was no use that year, for July had come and yet no rain. Famine was on, but Mr. Ho was a man of resourcefulness and made enough not only to keep his own family but the family of another evangelist from starving. Then the inevitable famine fever followed. One day, when Mr. Ho and his wife and their six children were smitten and so sick that not one among them had the strength to give a cup of cold water to another, the friends and neighbors came and said, "You have gone after the foreign devil god and now our gods whom you have forsaken have sent this plague upon you. Lest you all perish, let us buy new gods and paste them up in the place of those you have torn down." Even Mrs. Ho urged in tears that they turn back to the forsaken gods. Mr. Ho said, "Never! If we die we shall die looking to the God of heaven who loved us and sent his Son to save us." That evening he was able to get up to wait on the others and in a few days all were well again. In 1912, Mr. Ho was ordained to the ministry. We certainly are not ashamed of the gospel of Christ, since it has so abundantly proved to be the power of God unto salvation in Mr. Ho's life.

A REAL HERO

BY H. J. SCHUTZ, *Tirhoot District, North India*

"THERE, you take this and that," and down came the big stick of the big-fisted man on Prem Das's back. "And if you ever come into my village again and open a school for these Christians, I will kill you! Can pigs learn! Can dogs read! You get out and stay out."

Such were the words of an irate landlord who was incensed that Christians from the Chamar caste should be taught. Were they not pariahs? Was it not true that just as that tall

palm-tree had no shade, so the pariah had no decency? Did not the proverb say, "*Bat nahin sunta, sirf lai?*" (He will not obey words but only kicks.) Did this little upstart of a preacher think that the pariah had brains like his honorable self who was a Brahman? Was he not an "untouchable" and had he not sprung from the feet of Brahma? Was he not born to be a "drawer of water and a hewer of wood?" Was it not the unpardonable sin for him so much as to touch or look at the sacred shastras? Was not he himself a god and the pariah so much dust under his holy feet? Bah! what was the world coming to?

Thus musing the Brahman went his way and Prem Das with a bruised back made his way to Ballia, eight miles distant. Not only is Prem Das a Zaccheus in stature, but he is also of a frail constitution. As a result of the beating he lost a quart of blood and sustained internal injuries. His friends advised him to prosecute the lordly Brahman. The Christians of that village said, "If he beats our pastor teacher like this, what won't he do to us? It is better for us not to send our children to school. It will only empty the vials of his wrath on our heads."

What did Prem Das do? Prosecute? No, on the contrary, Christlike, he forgave his persecuter and prayed for him. Did he leave the village? How could he leave? Had not God sent him? He returned and at once began to reorganize the school. Again the ire of the landlord fell on him and a thrashing resulted. Nothing daunted he returned and again this son of Belial met him.

"Did I not forbid your entering this village?"

"Yes, but one greater than thou has commanded me, 'Go—teach—preach'; and Him I must obey."

"Who is greater than I?"

"The great, eternal, omnipotent God, my Savior."

"Yes, you little runt, that's what you are always doing—exalting your God and belittling our gods. Oh, I heard you singing, '*Hamara man laga, Yisu ji ke charnan.*' (Let others worship their idols, etc., but for me I will serve the Lord Jesus.) I won't stand it. Have not two beatings been enough? Will

you not learn that I am master here and that I will not have you pollute this village with your presence and with your Jesus teachings? Take this and this (beating him) and never show your face again."

Yesterday Prem Das came to me and said, "Sahib, let me have a dozen first Hindu books. I am going to open the school again and we are going to keep it open."

"Won't it mean more beatings?"

"Perhaps, but this is Jesus' work and I am Jesus' man and, beatings or no beatings, Jesus can and will conquer this Brahman."

Such is the stuff many of our workers are made of. Prem Das, a product of the Ballia Training School, is a real hero. In his frail, thin body is the heart of a Daniel, and I bless God for him.

WHICH?

By ELLIOTT I. OSGOOD, *Chuchow, Anhwei Province, China*

WE were sitting at supper one evening with a group of the fine Chinese men in our city. There were several school-teachers, one of the richest men in the place, a strong Christian worker, and myself at the table.

Christianity is no longer a tabooed subject and came in for its full share of conversation. The subject of denying self for others had come up. In their new vocabulary of these days of reconstruction the Chinese have put forward an expression of two characters, one meaning doctrine and the second one virtue. The two characters combined define active unselfish character of the highest order. The phrase applies beautifully to what Americans might term strong Christian character.

"Talk about that kind of character!" suddenly exclaimed the rich man, "Confucianism does not have anything in its classics worthy of the label. We have to go to Christianity to find out just what it means."

Then turning suddenly to me, he asked, "Suppose you were going along an isolated street and suddenly saw a child

fall into a well. There was no one else near, no ladder, no rope. What would you do?"

"I suppose I would try some way to get down into that well and save the child," I answered slowly. "That in Christian countries is looked upon as the real thing to do and is done."

"Of course you would. You proved that over and over again in the Revolution when you did so much to save our city." He fairly gripped the table as he spoke. Perhaps he was remembering those days of terror. "But do you think Confucius taught us to do that way? Not by a long ways. He said that matured men like yourself, men who have education, power, and proved usefulness to the world, have no right to endanger your valuable lives to save an immature, uneducated, and problematical life which may not even grow to maturity. Your more valuable life must not be placed in jeopardy for such a one. That's a sample of our boasted classics!" he added sadly.

"But when a man is the 'child in the well,' I notice he believes in the Christian principle, even though he is a Chinese. None of you objected to the work I did in saving this city. Nay, you yourself came with the others and asked me to do it for you."

"Of course we did. Who wouldn't when such danger hung over them? And your going out in our behalf and in answer to our call did more to show us the difference between Confucianism and Christianity than all the preaching you ever did."

We waited for him to finish. It was not necessary for us to preach. He was doing it for us. By and by he resumed.

"Christianity seems to put a moving impulse into men's hearts, so that, when they see any one in danger or need, they don't stop to argue the question but just plunge in to save or help. And it is that spirit which is gripping us to-day. You come out here and preach Christianity and hold up your motto, 'Salvation for all men.' You run up the Red Cross flag over your hospital and forget all personal danger or fatigue as you vitalize this motto and actually before our eyes save

men. It grips our hearts, especially when we are the ones saved. And I tell you," he went on, "you are going to win China. You are going to win this city."

"Are you going to face the laugh of other educated men and become a Christian, too?" we asked, half in doubt, half in wonder.

"Yes," he exclaimed. "In a few years you will have this city, and I will not be the last one to come."

That whole group of men who that evening were gathered about that table have since then been studying the Scriptures. That rich man has read carefully the New Testament. With faith to-day we can say we believe they all will soon be active followers of Jesus of Nazareth, who came not to be ministered unto but to minister, and to give his life a ransom for many.

STORIES FROM AFRICA

THE DEMONSTRATION AT UMVOTI

From *The Lure of Africa*, BY DR. CORNELIUS H. PATTON

Published by the Missionary Education Movement

In a trip which carried me through important sections of South Africa I was much favored in an early experience which enabled me to estimate the possibilities and values of the missionary work in practical as well as spiritual ways. It was at Umvoti in Natal, a station of the American Board of Commissioners for Foreign Missions, where work had been carried on for many years. A reception in my honor had been arranged in the large stone church, and as I approached the building I was wondering what impression would be made upon me by a Christian congregation after the scenes of pagan degradation which I had witnessed in other parts of the continent. Entering by the pulpit door, with a missionary who was to act as my interpreter, I found myself looking into the faces of an African congregation which completely filled the church. They were divided, the men to the left of the center aisle, the women to the right. All were neatly clothed, the

men with trousers, coats, shirts, collars, and even a few neckties; the women in well-laundered calicoes and wearing sunbonnets of brilliant hues. There was perfect decorum, as in an American church; their faces indicated earnestness and intelligence; the impression was of a congregation not only civilized but educated and prosperous. To look upon that throng was in itself a demonstration of the value of missions.

Finally, my eyes dropped to the seats immediately in front of the pulpit, and there I beheld a row of the nakedest, the dirtiest, the most unutterable pagans I had ever seen. They stretched from one wall to the other, the men on the left, the women on the right. The men were nude, save for a bunch of monkey-tails hung at the loins and a headdress of feathers which gave them a peculiarly weird appearance. Each man carried a spear. The women—how can I make my readers see those women? About their shoulders they wore a cloth which was saturated with red clay and grease. Their hair was done up also in clay and grease and hung in snake-like strings to the level of the tip of the nose. Their wild eyes peered out from among these strings like the eyes of a French poodle. They were all of one color—skin, clothes, and hair. They were of the earth, earthy. They looked as if they had just been created by being pushed up through the mud. I had seen many savages, but none like these.

While I was wondering what brought these creatures into this decent assembly, the native chief came forward and made all clear. The chief was garbed like a city gentleman, long black coat, starched shirt, and all the paraphernalia of civilization, with not a detail omitted, even to the necktie pin. He was a Christian and a highly prosperous man, being the owner of a sugar-cane plantation. It seems he had set this scene for my special benefit. In his Zulu head he had thought out a scheme by which this American visitor should get an idea of what the missionaries had been about. Turning to the row of heathen men he commanded in a loud voice, "Stand up!" and up they got, spears in hand, a dangerous looking bunch. Turning to the women, in a still louder voice he commanded, "Stand up!" and up they got. Then turning to me

he said, "Mfundisi (teacher), take a good look at these people. And I did; I took them all in—through more than one of my senses. The chief continued: "These are heathen, as you see, just like the wild beasts; and, Mfundisi, we want you to know that all of us people (he waved his arm impressively across the congregation) were once like that, just like the wild beasts, until Mr. and Mrs. Grout came among us to live. And, Mfundisi, we want you to know what a great change has come over us Zulus, and we want you to know how grateful we are to those who sent Mr. and Mrs. Grout and the other missionaries who have lived among us; and, Mfundisi, when you go back to your people over the seas, we want you to tell them what a change has come over us and how grateful we are."

Was there ever a better speech or demonstration made in behalf of foreign missions? There was not another word to be said or thought on the subject. It was staring you in the face. In my response I said: "Chief, if I could take you and this row of heathen men and women with me to America, and could have you visit our churches in New York, Boston, Chicago, and other places; and if I could have you make this same speech, I would convert every last remaining unbeliever in foreign missions."

THE STORY OF BONJOLONGO

Dr. Stephen J. Corey, of the Foreign Christian Missionary Society, tells a remarkable story of a convert named Bonjolongo on the Congo:

BONJOLONGO was one of the fiercest of King Leopold's tax collectors, and had been instrumental in slaying thousands of his countrymen. Upon conversion he insisted that he must carry the gospel to the very people he had injured. He could not be dissuaded. "Bonjolongo," said the missionary, "if you go back the people will slay you, because they hate and fear you." His reply was "Bonjolongo must go and witness for Christ in those villages." So, clothed in the blue denim garb of a Christian, he made the journey of six days into the jungle, unarmed and alone. Upon entering the town he was

immediately recognized and the war-drum began to sound. In a moment he was surrounded by warriors armed with spears and knives. There was no time to explain his change of heart and his desire to do them good. In a moment he would be a dead man. But Bonjolongo was a resourceful African. The missionary had given him for the journey an aluminum canteen for drinking water, and he was carrying this on a strap over his shoulder. Knowing that the natives had never seen such an object, he took it from his shoulder quickly, pointed the cork at them, and exclaimed, "If you come a step closer, I will pull this cork out." He advanced a step and they fled precipitately into the forest. An hour later when the warriors came slinking back they found Bonjolongo preaching Christ to the villagers. He is now pastor of a flourishing congregation in that place.

WHY THE MOHAMMEDAN MISSIONARY WINS IN AFRICA

The rapid advance of Islam in the Sudan and along the coasts of central Africa is attracting wide attention, and is considered by some missionary leaders as the most critical of all missionary problems to-day. The reasons lying back of the success of this new movement on the part of Islam are many and complex; but one reason may readily be understood. It is found in the passion for his faith which the Mohammedan missionary evinces wherever he goes. The method by which he succeeds is described by Dr. Blyden, a Baptist missionary, as follows:

ON a certain day the inhabitants of the town observed a man, black like themselves, but clad in a white garment, advancing down the main street. Suddenly the stranger prostrated himself and prayed to Allah. The natives stoned him and he departed. In a little while he returned and prostrated himself as before. This time he was not stoned, but the men gathered about him with mockery and reviling. The men spat upon him and the women hurled insults and abuse. His prayer ended, the stranger went away in silence, grave and austere, seemingly oblivious to his unsympathetic surroundings. For a space he did not renew his visit, and in the interval the people began to regret their rudeness. The demeanor

of the stranger under trying circumstances had gained their respect. A third time he came, and with him two boys, also clothed in white garments. Together they knelt and offered prayer. The natives watched and forbore to jeer. At the conclusion of the prayer a woman came timidly forward and pushed her young son toward the holy man, then as rapidly retreated. The Moslem arose, took the boy by the hand, and, followed by his acolytes, left the village in silence as before. When he came again he was accompanied by three boys, two of them those who had been with him before, the third the woman's boy, clad like the rest. All four fell upon their knees, the holy man reciting the prayer in a voice that spoke of triumph and success. He never left the town again, for the people crowded round him, beseeching him to teach their children. In a short time the entire population of that town, which for three centuries had beaten back the assaults of would-be Moslem converters by the sword, had voluntarily embraced Islam!

THE CONVERSION OF AFRIKANER

One of the most effective stories which a minister can tell as illustrating the power of the gospel to convert and subdue a savage heart is that of Afrikaner, the famous African chief and outlaw, who came under the influence of Robert Moffat, of the London Missionary Society. We quote below the story as told by Ethel Daniels Hubbard in her book, *The Moffats*. (Missionary Education Movement, New York.)

As they crossed the borders of Cape Colony, concern deepened in Robert Moffat's mind. How would the Dutch farmers treat Afrikaner, should they chance to discover his identity? They were obliged to stop for water at the scattered farms along their route, and Robert found again the hospitable welcome which the Boers customarily accorded to strangers. When they recognized him, they exclaimed in amazement, saying they had heard he was murdered by Afrikaner. When he tried to tell them of Afrikaner's transformed life, they seemed to think his mind deranged.

One day he came to a house where he had met with marked

kindness on his inland journey. The farmer came down the hill upon which the house was built, to greet the stranger, and Robert put out his hand saying he was glad to see him again. The farmer thrust his hand behind him and asked rather distractedly, "Who are you?"

"I am Moffat, have you forgotten me?"

"Moffat!" he stammered. "It is your ghost. Don't come near me," and he retreated several steps. "You have been long murdered by Afrikaner." "But I am no ghost," protested Robert, feeling his hands to testify his flesh and blood reality.

"Everybody says you were murdered," parleyed the farmer. "A man told me he had seen your bones."

For several minutes he stared at the youthful figure before him; then he bravely put out his hand, saying: "When did you rise from the dead?" Thinking that his wife would be alarmed at his appearance, they walked down the hill toward the wagon talking, as they went, about Afrikaner, that human bugbear of the farmers.

"He is now a truly good man," affirmed Robert, after recounting the facts of his conversion and transformed life.

"I can believe almost anything you say," replied the farmer, "but that I cannot credit; there are seven wonders in the world; that would be the eighth."

By that time they were close to Afrikaner himself, who smiled appreciatively at the words that he caught.

"Well," concluded the farmer, "if what you assert respecting that man be true, I have only one wish, and that is to see him before I die; and when you return, as sure as the sun is over our heads, I will go with you to see him, though he killed my uncle."

The last announcement was rather startling, but, knowing the good nature of the farmer, Robert decided to run the risk and grant him his wish on the spot.

"This, then, is Afrikaner," said he.

The farmer drew back and stared at him as if he had dropped from the sky. "Are you Afrikaner?" he asked.

Afrikaner arose, doffed his old hat and bowed politely,

saying, "I am." The farmer gazed at him with awe as the chief stood meek as a lamb before him. Lifting up his eyes he said reverently, "O God, what a miracle of thy power! What cannot thy grace accomplish?"

It was an interesting situation when Afrikaner stood in the presence of the English governor, the man who had refused permission to Robert Moffat, upon his landing in Cape Town, to go as a missionary beyond the borders of the Colony. He now saw before him in Christian Afrikaner living evidence of the value of the enterprise which he had once questioned. He received him with marked kindness, and, as a token of good-will, presented him with a fine, new wagon worth at least eighty pounds. It so happened, in the irony of human events, that before Afrikaner left Cape Town the one hundred pounds sterling once offered as reward for his capture was expended by the government in gifts for himself and his people.

EVEN THE DOGS EAT OF THE CRUMBS

From *The Moffats*, BY ETHEL DANIELS HUBBARD

SUPPER was over in the comfortable Boer homestead in South Africa, where Robert Moffat was stopping for a night's hospitality on his way from the coast to the interior. The farmer, upon hearing that he was a missionary, had proposed that he hold a service for the family at the close of the evening meal. The big Bible and psalm-book had just been produced when he electrified the company by asking for the Hottentot slaves. "Hottentots!" cried the farmer with a sneer. "Do you mean that, then? Let me go to the mountains and call the baboons, if you want a congregation of that sort. Or stop, I have it; my sons, call the dogs that lie in front of the door; they will do."

Seeing that his request was unpopular, Robert ceased to press it and quietly began the service. After the psalm had been sung, he led in prayer and then opened his Bible to the story of the Syrophenician woman and read. His voice was clear and vibrant as he came to the words, "Yea, Lord, for

even the dogs eat of the crumbs that fall from their master's table." He went on to speak, but presently the voice of the old man, his host, interrupted: "If Mynheer will sit down and wait a little, he shall have the Hottentots." The order was given, and the strange brown figures came trooping in, half dazed at the novel experience of being inside their master's house and listening to a religious service.

A CHANGE OF CLOTHING

From *The Zulu Yesterday and To-day*, BY MISS GERTRUDE HANCE

Published by F. H. Revell Co., New York

YEARS ago, as I was visiting the memorial school, built in memory of Mrs. Lloyd Lindley, I saw a bright-faced, bright-eyed, intelligent-looking old man, about seventy years of age, whom we might call a splendid old-fashioned heathen Zulu. His name was Hobeana. As soon as I had an opportunity, I said, "Why, Hobeana, how do you happen to be here?" "Oh," he replied, "I am coming to church." This was such an unusual thing for one of his age and position from that tribe, I wondered what his motives were, and asked, "Why are you coming to church?" Said he, "I want to find out what Christianity is. I have had a dream. I dreamed that I must come down here and find out what Christianity is." "Well," said I, "what have you found out?" "Not much yet, but I am going to learn more. I come to every service, rain or shine, and I am coming right along." Some weeks later, I saw him again, and he had on his first garment. As soon as he saw me, he said, "You see, I am going to be a Christian. Do not you see I am dressing? Now I am going to have clothes. I am like other people who wish to be Christians." I said, "Hobeana, it is well to wear civilized garments, but clothes do not make a Christian. You need some clothing for the heart. I cannot now make you understand all this, but God can help you understand down here," and I placed my hand on my heart as I spoke. But Hobeana's face was sad; he could not understand me. A few months

passed by and he had on a second garment and was sitting straight and dignified on the bench, and he said to me, "Now you see I am going to be a Christian. Do not you see that I am dressed?" But again I said, "Hobeana, you still need a garment for the heart." He could not understand just what this clothing for the heart was. His next step was to have a ring cut from his head. A Zulu when old enough to become a soldier has a ring made of some glutinous substance fastened around the top of his head. He thinks a great deal of this ring. To him it is like a college diploma. He wears it all his life. It was this ring that he had cut off in order to become a Christian. Again I had to tell him that even this could not help him to be a Christian. Greatly perplexed, he said, "Truly, I am going to be a Christian," and he spoke again of his dream and the glad news he had heard at the services. About two years later, he came to church dressed in a fine suit of broadcloth. His linen and all parts of the suit were quite perfect. He said that his daughter had been down at the station and had learned how to wash and iron, and so was taking care of his clothes. Then he straightened up and said, "Now I am a Christian." But how distressed he appeared when we had to tell him again that all those things did not make him a Christian. More and more, however, we felt convinced that the real truth was dawning in his heart, and one day he said to me, "We have had prayer at our kraal. I repeated something I have heard in church, and have learned the Lord's Prayer. Besides I have learned some words of my own to say to the Lord." So month by month Hobeana was taught more Bible truths, always coming to every service, until at last we felt he had the clothing for his heart that was so necessary. He took the Bible truths to his heart, believed them, and prayed, expecting God to hear and answer them; and God did. To the very last, he appeared to maintain his love for God and faith in Jesus Christ. A native Christian in writing to me said, "Hobeana is as usual, growing more and more eager to love and trust the Lord. The dark continent is transfigured to many eyes by the treasure it produces.

INSCRIPTION UPON THE TOMB OF LIVINGSTONE
IN WESTMINSTER ABBEY

*Brought by Faithful Hands
Over Land and Sea
Here Rests*

DAVID LIVINGSTONE

MISSIONARY, TRAVELER, PHILANTHROPIST

*Born March 19, 1813
At Blantyre, Lanarkshire
Died May 4, 1873
At Chitambo's Village, Ilala.*

*For thirty years his life was spent in an unwearied effort to
evangelize the native races, to explore the undiscovered
secrets, and abolish the desolating slave-trade of Central
Africa, and where, with his last words he wrote:*

*"All I can say in my solitude is, may Heaven's rich blessing
come down on every one—American, English, Turk—
who will help to heal this open sore of the world."*

OTHER SHEEP I HAVE, WHICH ARE NOT OF THIS FOLD: THEM
ALSO I MUST BRING, AND THEY SHALL HEAR MY VOICE.

LAST TWO STANZAS OF A POEM

*From the London Punch, Published at the Time of Livingstone's
Funeral*

Open the Abbey doors and bear him in
To sleep with king and statesman, chief and sage,
The missionary come of weaver-kin,
But great by work that brooks no lower wage.

He needs no epitaph to guard a name
Which men shall prize while worthy work is known;
He lived and died for good—be that his fame:
Let marble crumble: this is Living-stone.

BREAD ON THE BOSPORUS

From A Life Sketch of Cyrus Hamlin

BY A. R. THAIN, D.D.

It would require too much time to speak with descriptive fulness of the triumphs of Dr. Hamlin as master of many trades. We must also guard against leaving the impression on any mind that his chief success lay along the line of industrial work. No; he was a Christian educator, the founder of what has become a great college (Robert College at Constantinople), and his industrialism was byplay; it was the overplus of his genius, and instead of turning him aside in the least degree from his life-work, it was used by him to help forward that work. During the Crimean War he might have become a man of large wealth if he had consented to take army contracts to supply bread on a large scale, but he wished to give to Turkey such bread as has been supplied by Robert College—bread for the mind and soul.

He showed great enterprise in importing a steam engine and milling machinery from the United States, in casting part of the pipe for the steam connection in his seminary shop, in setting up the engine and the machinery by the help of Ure's Dictionary of the Arts; and, after labors which surpassed some of the legendary labors of Hercules, he was ready to grind flour.

To some it may seem extravagant to say that Florence Nightingale and Cyrus Hamlin carried off the most enviable honors of the Crimean War, but there is truth in it, if it is not the whole truth. She brought skilful nursing to the wounded soldiers in the hospitals at Scutari, and he brought good bread.

One day he was invited to visit the military hospital at Scutari, which was then filled with sick and wounded soldiers, the physical wrecks of that ill-managed Crimean War. Dr. Mapleton, Lord Raglan's chief physician, said to him, "Are you Hamlin, the baker?"

"No, sir," replied Dr. Hamlin, "I am the Rev. Mr. Hamlin, an American missionary."

"That is about as correct as anything I get in this country,"

said Dr. Mapleton. "I send for a baker and get a missionary. Thank God, I am not a heathen that I should want a missionary."

Before the misunderstanding had gone too far Dr. Hamlin explained how it was that he was both a missionary and a maker of bread; and the result of the conference was that he went away with a contract to supply the hospitals with a large quantity of bread each day at a profitable rate per pound, and yet at a rate which was fully one half less than the price which the English government had been paying for sour bread which the sick soldiers could hardly eat.

The quality of the bread furnished for the hospitals continued to be first-class, but the quantity increased until it was six thousand pounds daily for the hospitals alone, and later it was double that amount.

Florence Nightingale introduced the bread in hospitals of which she was the ministering angel, and the demand for it increased to such an extent that the mill of the American missionary could grind only a small part of the flour which his contract called for. He bought wheat by the shipload, and thousands of barrels of flour at a time.

It was Florence Nightingale who insisted that Dr. Hamlin's bread should be retained when Dr. Menzies and a dishonest government purveyor tried to break the contract by spoiling \$500 worth of bread through fermentation, and by substituting for it bread made of bad materials, that it might be condemned by the commissariat as Dr. Hamlin's bread. The trick succeeded for a time, but when such underhanded meanness was brought to the knowledge of Lord Raglan, he ordered that Dr. Menzies should be dismissed, and that another bread contract should be made with Dr. Hamlin.

That was one of his successful "failures," for the price of flour rose one half in the interval when his ovens were having a rest, thus saving him from a large loss. The contract was renewed on terms favorable to Dr. Hamlin, and he not only supplied the hospitals with much more bread than before, but he added to his industries an extensive trade in roasted coffee; he supplied food to Russian prisoners held in Constanti-

nople; he invented and made washing machines and washed the filthy, vermin-infested garments of British soldiers when the Armenian women whom he had employed refused to wash them by hand; and he might have had other contracts, aggregating hundreds of thousands of dollars per year, if he had been inclined to accept them.

But he had gone to Constantinople in the service of Christ, not to take lucrative army contracts; and in all his industrial activity, whether it was teaching a poor Armenian how to make and sell Boston rat-traps for the support of himself and others, or teaching himself how to temper mill-picks for the dressing of his millstones when no one else could or would do it, or making flour, making bread, making stoves—diligently doing a score of things—he was all the time about his Master's business.

And his Master received all the profits. Part of the returns were turned into near-by channels, for the support of Bebek Seminary and its students; but with the surplus of \$25,000 he built thirteen churches for the American Board in various parts of the Turkish Empire. Indeed, he gave for the work of the Board more money than he received as salary during the entire period of his service.

CHRISTIANITY INTRODUCED BY MEANS OF A WELL

JOHN G. PATON was the hero-missionary of the New Hebrides Islands in the South Seas. The people were savages, wore little clothing, and lived in a terrible state of sin. Mr. Paton had a hard time at first in getting the people to believe that he had a message from God. Finally the water supply ran out on the island because of lack of rain. The natives had never seen a well. Paton proceeded to dig one, and the digging of this well was really the beginning of the conversion of the people. On beginning the well, Paton told the chief that he believed God would give them rain from the hole in the ground. The only fresh water the natives had ever had was that caught when it rained. When Paton made this statement great

excitement prevailed. The chief and others declared that if Paton could bring rain from the hole in the ground, his must be the true God. Finally the missionary, by digging to some depth, found a spring of living water. The effect upon the people was wonderful. The old chief asked the privilege of preaching a sermon at the Sunday services upon the well. This he did, emphasizing his earnest appeal by excitedly swinging his tomahawk. In the midst of his sermon he cried: "People of Aniwa, the world is turned upside down since the word of Jehovah came to this land. Who ever expected to see rain come up through the earth? From this day I must worship Him who has opened up for us this well and who fills it with rain from below." During the week following this remarkable sermon great heaps of idols were burned in front of Paton's house. The Christian teaching grew apace, and before many years there was not a heathen left on the island.

MASTERING THE NATIVE LANGUAGES

OUR missionaries deserve our sympathy and encouragement in the matter of mastering the strange and exceedingly difficult languages of the people among whom they labor. The feats of some of the missionaries in overcoming the vernacular among African tribes and in other parts of the world where the language never has been reduced to writing or set forth in grammatical forms, are truly remarkable. But no missionary of recent times has ever excelled the accomplishments of John Eliot, the first American missionary, who, leaving his prosperous church in Roxbury, Mass., gave his life to evangelizing a neighboring tribe of Indians. The language of this tribe was full of polysyllabic words of subtle meaning. Unless Eliot had been a remarkable linguist he never would have gained sufficient mastery over this language to translate the Bible in the vernacular. In fact, no living person is able to read John Eliot's Bible to-day. What are we to think of a language in which the nearest correlative to our word catechism is "kummogokdonattoottammociteaongannunnonash"? It will be recalled that it was on the last

page of John Eliot's Indian grammar that he printed the famous saying, "Prayer and pains, through faith in Jesus Christ, will do anything."

Eliot's biographer states that even his first sermon preached in the wigwam of Chief Waban at Nonantum, near Boston, made a profound impression upon his audience. Waban himself was peculiarly moved, and afterwards became a useful helper to the missionary. After the sermon Eliot encouraged his hearers to ask questions, and then did his best to answer these in their own tongue. Among the questions put to him at that time, he records the following: "How can Indians come to know God?" "Can God understand prayer in the Indian tongue?" "Were Englishmen ever as ignorant of Jesus Christ as the Indians?" "Whether it were not too late for them to repent and seek after God?"

THE WOMAN AND THE CARROT

From *What I Believe and Why*, BY WILLIAM HAYES WARD

THERE is a Russian tale of a woman who died and was sent to hell. She was astonished and angry to find herself there. So she cried and screamed and called aloud to Saint Peter that he had made a great mistake in sending her there. "I don't belong here," she shouted, "I have never done anything wrong, I have never injured anybody." She raised such a disturbance that at last Peter heard her, and sent down a messenger to learn what was the matter. "I don't belong here," she cried, "I have never done anybody any wrong." "But what good thing, what kind thing have you done?" asked the spirit. After long thinking she remembered: "I once gave a poor woman a carrot." "That is something," said the spirit, "I will go up and see if anything can be done for you." Shortly after a carrot was seen let down by a cord, and it came to where she was. She seized it and was drawn up. She had got well up toward heaven when she felt a tugging at her skirts, and she looked down and saw two spirits holding on to her clothes and being drawn up with her. She cried to them: "Let alone of my clothes! This is my carrot! It

won't hold us all!" Just then the carrot broke, and back she fell into hell; and the angels who were looking over the wall of heaven said: "What a pity, and she came so near succeeding."

CHRISTIANIZING INTERNATIONAL RELATIONS

BY SIDNEY L. GULICK

EUROPE'S CATASTROPHE

No more important task confronts the churches and Christians of Christendom than that of establishing Christian international relations. Christian ethics for individuals cannot permanently coexist with Machiavellian ethics for nations.

The denunciations of Christianity, so common at the beginning of the great war, were not wholly unjustified. The reply of Christians that Christianity had not been tried by nations, while correct, raised the question, why it had not been. Had not the Christian leaders of Europe been culpably negligent? In view of the ominous unchristian situation that had been developing for years, should not the churches and the Christians of England and Germany, France, Russia, and Austria have regarded it as an essential part of their Christian duty to teach the people that Christian ethics should rule in international, no less than in individual relations?

AMERICA'S OPPORTUNITY

America faces its own international problems. Will our pastors and churches learn the lesson from Europe in time? Will they seriously and insistently grapple with the problems of Christianizing America's international affairs?

Right relations between America and Japan for instance should be established. Our treaties with China should no longer be ignored. Our treaty pledges to protect aliens should be kept through the enactment of proper legislation. Mexican suspicion should be overcome. The full confidence in us of South America should be won. Adequate relief and reconstruction funds should be raised for relieving the frightful sufferings of Europe. The organization of the world for inter-

national justice and for the settlement of difficulties by other methods than by war should be insisted on.

THE DUTY OF THE CHURCHES

The churches of America have important duties in regard to all these matters. They should at once enter upon a vigorous, comprehensive, nation-wide program of *education in Christian internationalism*. They should mobilize their forces for collective action and secure from Congress the needed legislation. They should call into existence and express in effective ways national demand for suitable international organization.

America is unreservedly and unselfishly expending billions of dollars for military methods of safeguarding our nation and the world from lawless peoples. We wish to make the world safe from militaristic autocracies. Shall we not exert ourselves with equal energy for the establishment of those moral and psychological attitudes and those organic and political relations which shall reduce the danger of war to a minimum and ultimately make war impossible?

The following paragraphs suggest a few points that may aid the busy pastor as he seeks to cooperate in these matters.

CALIFORNIA'S ANTI-ALIEN LAND LAW

In May, 1913, California passed an Anti-Alien Land Law. Its object was to prevent Japanese from having further privileges of land purchase or of leasing agricultural lands for more than three years. Feeling ran high both in Japan and in California. On both sides there was talk of war. Missionaries in Japan became much concerned for the Christian work in that land. The results of half a century would be wiped out in a moment, were war actually to break out.

These were the conditions that led the Federal Council of the Churches of Christ in America to establish (1914), in response to an appeal from Japanese missionaries, its Commission on Relations with Japan (cf. the volume report of this Commission published in January, 1917).

COUNT OKUMA'S UTTERANCE

When Japanese hotheads were saying that California should be punished for the breaking of treaties by its anti-Japanese legislation, Count Okuma, at a gathering of editors, educators, politicians, and Christians, said in substance: "This problem can't be settled by diplomacy, by anti-American legislation, by war, or even by threats of war. The only possible solution is by appeal to American Christians to apply to these problems the principles of their Christian faith—the brotherhood of man."

This is Japan's appeal to us for Christian settlement of our Japanese problem. How are we responding to this appeal? Have we studied the question? Do we know in specific detail what the Christian solution is? What are we doing to secure its adoption by Congress?

EXAMPLES OF WAR-PROVOKING INTERNATIONAL NEWS

Mr. Chester Rowell, in his article on the Japanese in California in the *World's Work* (June, 1913) says: "As I am writing these lines a mob of 20,000 Japanese is surging through the streets of Tokyo clamoring for war with America." The cablegram on which he relied was false. But Americans believed the cablegram and were indignant.

On August 8, 1914, a false cablegram from America was published in Tokyo stating that the entire American battle fleet had passed through the Panama Canal on its way to the Far East. Tokyo was thrown into a fever of excitement, for it understood that the United States was going to attack Japan at once, seeing that Japan's ally, Great Britain, was preoccupied by her conflict with Germany.

FALSEHOODS ABOUT JAPANESE IN MEXICO

The Boston Sunday *Globe*, January 30, 1916, in a startling story declared there were 30,000 Japanese in Mexico. A little later the story grew to 150,000. Mr. Vrooman in the *Century* for June, 1916, stated that there were 400,000 veteran troops in Mexico—according to a member of the Naval College.

and the following month Mr. Henschen, declared by the editors to be an "authority," asserted that the latest army estimate of Japanese troops in Mexico was 250,000.

Inquiry by the writer, in August, 1916, both at the Naval College and at the Department of War brought the replies that to the best of their information the total number of Japanese men, women, and children in Mexico was less than 4,000.

Whence come such international falsehoods? Who is interested in stirring up suspicion and animosity between America and Japan? Such "news" as this creates psychological dynamite in dangerous quantities.

MISSIONS AND INTERNATIONAL RELATIONS

Trouble has been brewing between America and Japan. Will American Christians ignore the matter till a crisis is reached? When a crisis comes, however, a peaceful solution is all but impossible.

America's mistreatment of Chinese in this country and her ignoring of solemn treaty obligations is an ominous fact and may easily turn present Chinese friendship into future enmity.

The continued success of Christian missions in Japan and also in China depends in no slight degree on the energy of American Christians in making America's relations with those lands really Christian.

AN IMPORTANT PROGRAM

The American Council of the World Alliance for Promoting International Friendship through the Churches and the Federal Council of the Churches of Christ in America are jointly presenting to the Churches of America a plan for effective co-operation in the Christianizing of our international relations.

The plan is:

1. To connect each denomination and each local congregation in America with this World Movement of Churches and Christians.
2. To promote study in the local community of the principles of Christian internationalism. The principles and methods of world constructive statesmanship should be studied in

Bible classes, brotherhoods, men's leagues, women's clubs, missionary societies, Young Men's and Young Women's Christian Associations, and young peoples' societies.

3. To develop the intelligent convictions of Christians as to their international duties. Every Christian should share in Christianizing international relations as each should share in sending the gospel to non-Christian countries.

4. To render possible at strategic times the collective action of Christians. When moral issues arise in international relations, millions of Christians, cooperating with headquarters, should write to their congressmen, senators, or legislators.

To accomplish these ends every church is invited to establish its COMMITTEE ON INTERNATIONAL FRIENDSHIP and introduce into all its groups at some suitable time the study of the methods and responsibilities for establishing world righteousness and world peace. No new organization is proposed and no new meetings. Where a church missionary committee already exists it might take on this new task and be named the Missionary and International Friendship Committee.

HOW PASTORS MAY HELP

For their sermons and prayer-meetings topics for the coming winter pastors will want suggestions and many accurate and adequate facts. Valuable material for these purposes can be secured from the World Alliance for International Friendship (105 East 22d Street, New York City). Whether or not the churches come into line and mobilize their forces for this vast campaign will depend almost entirely on the interest and sense of responsibility of their pastors.

Every pastor and layman is earnestly invited to cooperate in this world movement by becoming a member of the American Branch of the World Alliance for International Friendship.

Send to the Secretary of the Federal Council, 105 East 22d Street, New York City, for list of books and pamphlets on Christianizing our International Relations. There is a wealth of material on this subject.

MISSIONARY AMMUNITION

**FOR THE
EXCLUSIVE USE OF PASTORS**

**NUMBER IV
THE WAR TEST
FEBRUARY 1, 1918**

**PREPARED BY A COMMITTEE OF THE
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA**

JOHN R. MOTT

On the Missionary Obligation in War Times



Tis most important that the great missionary areas of Asia, Africa and Latin-America be not penalized, as it were, because of the sins and preoccupation of the so-called Christian countries of Europe and North America. To this end, there is imperative need that the leaders of the forces of pure Christianity give wise and strong direction to the missionary movement of our churches at this critical time. The pastors without doubt hold the key to the situation. They can do more than all others combined to hold in true prominence in the thought and activity of the churches the central missionary obligation. The history of missions shows that long war periods characterized by great suffering have been among the most productive years in the way of launching and expanding the missionary movement. Such should prove to be the case in this fateful and tragic hour. If this is to be the result, however, it will not come as a matter of magic, or of chance, and will not be due to the war as such, but will be because the leaders of our churches take advantage of conditions occasioned by the war and furnish the requisite leadership, guidance and contagious enthusiasm to influence the corporate sacrifice of the various bodies of Christians.

MISSIONARY AMMUNITION FOR PASTORS

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INTRODUCTORY WORD

REPEATEDLY we have been urged to issue a war number of *Missionary Ammunition*. It has been represented that pastors desire to lay the facts of the case before their people as to how foreign missions have stood the test of the war. The editors have favored the idea from the first; but it seemed best to wait until the war had proceeded far enough to warrant definite conclusions. Now, after three years, we feel that the time has come when the case can be set forth in a manner which will be satisfactory to the officials of our foreign boards, who are anxious lest statements should be made which cannot be defended, and, also, to our pastors who desire material which will be effective in popular address.

And how grateful we are that in placing the case before our pastors we are giving them strong ground for encouragement! The facts and considerations adduced in these forty pages furnish an impressive demonstration of the vitality of the missionary enterprise, and hence of Christianity itself. It is noteworthy that the non-Christian people themselves are coming to see that the type of Christianity which our missionaries represent is the only solution of the problems of the world. The information we give in this number is of such historic significance that we are confident the Protestant pastors of the United States and Canada will be eager to place it before their congregations at the first opportunity. We print, also, a series of interpretations of the war as it relates itself to world Christianity, from such authorities as President Wilson, John R. Mott, Robert E. Speer, James L. Barton, J. H. Oldham, Harry E. Fosdick, J. H. Jowett and W. E. Orchard.

With this material at hand, we can thrill the people with the thought that never was Christianity making more rapid progress than in these war times, never was it more important to stand loyally behind the men and women we have sent to the front in behalf of Christ and His civilization.

THE CHALLENGE OF THE WAR

Extracts from Chapter I. of The World and the Gospel,
by J. H. Oldham

Ministers will do well to read this book. It is the best spiritual interpretation of the war we have seen. A limited number of copies may be obtained from the Missionary Education Movement, 156 Fifth Ave., New York City. Price 75c.

THE war is a landmark in the history of mankind, a dividing-line between two epochs. The world we knew a short time ago is gone beyond recall. Ideas that found general acceptance and habits that seemed to be part of the solid constitution of things have been completely abandoned, and are remembered only as belonging to a vanished past. Many men have seen in a flash to be worthless what they once highly prized.

* * * *

So complete an overturning of the established order cannot leave men's thoughts about Christianity unchanged. In this shaking of all things we have to examine again the foundations of our faith. It is necessary to enquire anew what the Christian Gospel really is and what it was meant to effect in the world. Men have come close to real things. They have been living in the midst of pain, suffering and death; the clarion call of duty and of sacrifice has been ringing in their ears. To a generation which is awake, and which has been brought into direct and immediate contact with the ultimate problems of existence religion must speak in tones of unquestionable reality if it is to win the ear and the devotion of mankind. It must convince men that it has faced the facts of life and that it offers a real salvation.

* * * *

The war is a reminder that a civilization based on materialism and selfishness must in the end compass its own destruction. The awful sufferings through which Europe has had to pass are evidence that the world is a moral order. They proclaim anew

the law which the Christian Scriptures assert from beginning to end, that "Sin, when it is full-grown, bringeth forth death."

Whom do you blame, brothers? Bow your heads down!

The sin has been yours and ours.

The heat growing in the heart of God for ages—

The cowardice of the weak, the arrogance of the strong, the greed of fat prosperity, the rancour of the deprived, pride of race, and insult to man—

Has burst God's peace, raging in storm.

—Tagore

The serious question which concerns us as Christians is not that the state of the world has proved to be so bad, but that in a world such as ours the Christian witness has been so feeble and ineffectual. The problem that has to be faced is how a religion asserting such lefty claims as Christianity should in practice count for so little. It is true that the world owes to Christian men and women more than can be reckoned. But we have none the less to recognize that in a society in which the anti-social forces have become so strong as to threaten its disruption, the Christian Church has somehow failed to make on men's minds the impression that Christian people, in consequence of their beliefs, are unceasingly, unrelentingly at war with all that is unjust and selfish. The sharp lines of opposing ideals have become blurred. The Christian protest has been lacking in bite and sting.

* * * *

If the Christian principle of life had found adequate expression it might be expected that a candid observer would describe Christians as people who in obedience to the precepts of their religion set the service of their fellowmen above riches, who are more concerned about their duties than about their rights, who are always ready to subordinate their personal interests to the good of the community, and who are filled with a passionate desire for the freedom, health and happiness of all mankind. The failure of the Church to make this the dominant impression of its characteristic life shows how far short we have come of realizing the Christian ideal.

* * * *

Bound together, as we are, in the bundle of life with our fellows, we cannot fully acknowledge His rule without asserting His right to direct the whole of human life. We are so deeply imbedded and involved in an all-embracing social system, that unless we have a Gospel which has a message for society as well as for individuals, men may quite justly object that the Gospel is not concerned with life as they have to live it.

* * * *

A new spirit has been born among us. Multitudes who had hitherto lived selfish lives have learned the joy of helping to bear the burdens of others. Women have eagerly sought new forms of service and leaped forward to undertake responsibilities hitherto borne by men. The manhood of the nation has freely offered itself to meet hardship, pain and death. Men have died in their thousands, not for national gain or hate of their foes, but for the sake of liberty and humanity. By their sacrifice we who still live are consecrated to the service of the ideal ends for which they unselfishly gave their lives. We are dedicated to the building up of that better and fairer world which they died to secure for their fellows. When we remember the price they paid we cannot wish that our service should be less costly. Human society never seemed more worth saving than it does not; nor were the hearts of men ever more prepared for a great adventure.

* * * *

It is only a church that has a passionate belief in its own principles and is thoroughly in earnest about their application that can hope to evangelize the world. The success or failure of foreign missions depends in the last resort not on the number of missionaries or the amount of financial expenditure, but on the character of the Christianity that is preached.

A striking illustration of this is furnished by the reception given to the missionary commission of our Lord. Nothing could be more unequivocal than its terms as recorded in St. Mark's Gospel—"Go ye into all the world, and preach the Gospel to every creature." Yet while century followed century, this explicit command was almost wholly ignored. Learned and

orthodox divines occupied themselves with proving that the words did not mean what they said. It was only as the opening of the seas brought the non-Christian peoples into closer relations with Christendom that the words found an entrance into the general mind of the Church.

* * * *

It may be that the Church as it was before the war could never have evangelized the world; that its witness had not the penetrating force necessary for so gigantic an undertaking; that before God could answer the prayers of His people some deep-seated evil had to be removed, however terrible the cost.

The missionary movement is confronted with a great crisis. We have lost many lives full of promise; our material resources are greatly depleted; there is a great work of reconstruction to be undertaken at home. If under these conditions we had merely to return to the old life and continue our work on the old lines, we might well give way to despair. But the evangelization of the world is not primarily a question of resources in men or in money, but of spiritual authority and power. There are open to the Church possibilities of moral and spiritual renewal, which, because they can be measured only by the love and power of God, may truly be described as infinite. If such an inward renewal, born of a new faith and new obedience, were to take place, it would far more than compensate for the losses that have been sustained, and would set free spiritual energies of world-conquering power.

AMERICA'S OBJECT IN THE WAR

From the President's War Message

OUR object now, as then, is to vindicate the principles of peace and justice in the life of the world as against selfish and autocratic power, and to set up among the really free and self-governed peoples of the world such a concert of purpose and of action as will henceforth insure the observance of those principles. We have no selfish ends to serve. We desire no conquests, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely

make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them.

It is a fearful thing to lead this great, peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free people *as shall bring peace and safety to all nations and make the world itself at last free.*

A WORK FOR ALL THE NATIONS OF THE EARTH

From the President's Thanksgiving Day Proclamation, 1917

In this day of the revelation of our duty not only to defend our own rights as a nation, but to defend also the rights of free men throughout the world, there has been vouchsafed us in full and inspiring measure the resolution and spirit of united action. We have been brought to one mind and purpose. A new vigor of common counsel and common action has been revealed in us. We should especially thank God that in such circumstances, in the midst of the greatest enterprise the spirits of men have ever entered upon, we have, if we but observe a reasonable and practicable economy, abundance with which to supply the needs of those associated with us as well as our own. A new light shines about us. The great duties of a new day awaken a new and greater national spirit in us. We shall never again be divided or wonder what stuff we are made of. And while we render thanks for these things let us pray Almighty God that in all humbleness of spirit we may look always to Him for guidance; that we may be kept constant in the spirit and purpose of service; that by His grace our minds may be directed and our hands strengthened; *and that in His good time liberty and security and peace and the*

comradeship of a common justice may be vouchsafed all the nations of the earth.

A NEW GLORY FOR "OLD GLORY"

From the London Daily Mail

THE big and outstanding fact behind the unfurling of the American flag in France is that nearly three hundred years after the Pilgrims fled from the old world to plant the symbol of freedom on the shores of the new, the descendants of those hardy pioneers have crossed the seas to the land of their forefathers to play their part in another fight for freedom. Thanks to them there is a spot in a foreign land that, in the sense of baptism of blood, will be forever American: "In that rich soil will be a richer dust concealed."

I wonder what Governor Bradford or any of his fellow voyagers of the Mayflower would think if they could come back to France today and see the miracle that the war has achieved. I have not the slightest doubt but that they would get down on their knees and offer up a Puritan prayer of genuine thanksgiving that their odyssey had not been in vain. They would sing a hymn of praise and pride that the spirit which had sustained and borne them through the dark waters is re-born and set aflame for the cause of world liberty.

Here, then, is the real significance of America's part in the war. Ponder on it, and the Anglo-Saxon, now happily a part of the larger English-speaking brotherhood that knows neither "border nor breed nor birth," will find new cause for exultation in the common kinship of the race.

THE FLAG AND THE CONSECRATION OF A GREAT PEOPLE

From the Boston Transcript

You thought you knew the beauty of the American flag—its intrinsic artistic beauty, apart from the thrill it gives us as our very own—the sort of thrill that is attended with a lump in the throat and moistened eyes, as one comes across it unexpectedly by some chance, in a foreign port. You thought

nothing could add to this emotion at the sight of it, associated with earliest boyhood days; but of late something has further ennobled it, given it a new dignity, a broadened, deeper significance. Is it the sight of it floating, amid the flags of other nations over our heads on Washington street and State street, day by day? Is it that it speaks now of a sublime, hitherto undreamed of coming together of the whole world (outside of the congenial combination of Teutons and Turks) in a common effort for decency and good-will among men? Is it not that, among all these national banners, with all their significance of greatness and glory, of square miles of territory, of hundreds of millions of populations and garnered wealth—that, in any and all world ways to be looked at—population, wealth, spiritual power—still America's flag now means more than any one of all the rest? Certainly not—it is no mere pride of power and possession, no boastful self-assertion, no threatening of reprisals for wrongs done to our countrymen and our commerce. It is because the flag has now become the revered symbol of the consecration of a great people. In the strength of its manhood, still young, with all its history before it instead of behind it, as with the ancient civilizations to whose rescue it has stepped forth with an ideal, almost religious, purpose. This is what has happened to the flag of Stars and Stripes—it bears all the hopes of the world, newly descended upon it.

KEEPING THE FLAG AND THE CROSS CLOSE TOGETHER

From an address at Northfield, 1917

AMERICA is a better nation than it was a year ago. Life is being invested with purpose, and is being lifted by the rising power of purpose. We are adopting a saner method of living. War has shown us the folly of the carnival of extravagance and sensual indulgence common to our large cities. We have been learning to give, we are getting control of food conditions; and, with it all, we are having a new birth of patriotism, and we are impatient of any who speak slightly of our country or our flag. Patriotism consists in being true to the flag, and also in

being true to the thing which took us into the war. We are fighting the thing which stops at nothing, called war; and are saying that it shall not rule this earth while there is American money and American manhood. Patriotism means standing for the ideal of the nation, to which America stands true not only in war, but in peace; not only with her army and navy, but with her churches and homes. Patriotism can be stated in one word—humanity. No nation has a right to exploit a weaker nation for her own advantage; humanity is sacred. It is the thing we must not forget in our time of war. The Cain nation must go branded for years to come, but we must pray and long for reconciliation. God has fitted America in a peculiar way to lead in this campaign for internationalism because here all nations are blended in one. The call in our blood today is the call of humanity. When Germany has passed through the furnace and been purged of her dross, she will go back and listen to Luther, "With force of arms we nothing can." We must listen as never before to Him who said, "A new commandment I give unto you, that ye love one another." There are two great passions in human nature, patriotism and religion, and they are only two phases of the same passion. We must keep the flag and the cross close together, and see that for the nation, as for the individual, God's way is best.

SHALL WE SHORTEN OUR LINES?

A Strong Argument from the London Times

THE prudent policy for an army hard pressed is to shorten its lines. It may be assumed that the Church is hard pressed, both in men and in material; its wisdom, therefore, would appear to lie in a bold shortening of the lines, and that must mean a concentration upon the missions which wait at its door—its "far-flung battle-line" must be surrendered, and the Church must call upon its sons to defend its cause, threatened by skepticism or indifference at home. So the argument runs.

But the Church with one voice has rejected this logic in obedience to a logic of its own—the logic of spiritual experience. The ablest minds in the Church will not hear of a shortened

line; and at no time have there been so many powerful minds concerned with the foreign-missionary enterprise as there are today. The unpardonable sin for a modern man is to despair of the human family, or to demand a safety for himself or his people which is not offered to all. We are not saved, it has been well said, except in a saved race.

The Church, believing as it must do that in its Gospel there is a sure spiritual foundation for mankind, cannot limit its vision or its service. Nor can it do its work piecemeal; it cannot finish its task in Europe and afterwards begin in Asia. "Throughout Asia there is in process a complete transformation of social institutions, habits, standards, and beliefs. The movement is unceasing; it will as little wait on our convenience as the tides of the sea." The Church, indeed, so far from thinking that the missionary enterprise can be delayed, is stricken by remorse to know that it is late, almost too late, with the offer of a faith to which all the spiritual strivings of the East have moved.

And why should the war delay this mission? There is a sense of humiliation, it is true, in the Church; there is a subdued tone in its voice, but there is no shame in the thought of the faith itself. The war is not the breakdown of Christianity. Though the thought of it must awake penitence in all the churches throughout Europe, the war can never be laid to the charge of the faith. "Christianity has not been tried and found wanting; it has been found difficult, and not tried."

In the early days of Protestant missions, with an audacity and a passion beyond all praise, the missionaries sought to win individual believers for the faith. Afterwards the Church was able to dream of a Church arising in the East and in the South, and the dream, in a measure, has come true. There has now come to the seers a vision of nations accepting as a basis of their life the spiritual values of the Gospel. They read the missionary enterprise in terms of the statesmanship which alone can be tolerated in the coming age—the statesmanship which thinks internationally and takes into its range the whole world. The vision glows before the Church of the day when nations shall come to the Light, and kings to the brightness of His appearing.

WHAT ONE BOARD HAS LEARNED FROM WAR

WE have this impressive testimony from a secretary of the American Board of Commissioners for Foreign Missions.

The American Board has been engaged in missionary work in foreign lands since 1812. During this period there has been no year without some kind of a war, revolution, massacre, or social upheaval affecting our work. Except for the magnitude and complexity of the present struggle it is no new situation we face today. The War of 1812, during which our India work was inaugurated; the China Wars of 1840, 1857, and 1894; the Crimean War of 1853; the Civil War in America; the Boxer Uprising in 1900; and the Turkish massacres of 1876, 1895 and 1909, produced problems not unlike those which confront us at this time.

The American Board has had a history, and we would be foolish indeed if we did not profit by the experience which this history has brought us. Two great lessons emerge.

FIRST. Uniformly there has been marked progress in the work following the periods of war or social disturbance. Not infrequently there has been advance in the very midst of war, as now, in certain centers of the Turkish Empire the Moslems are coming to our schools and inquiring as to Christian truth in an unprecedented way.

SECOND. In war times the Christian people of America have stood by this work with steady loyalty and sacrificial devotion. More than once, by special gifts, they have made it possible to order an advance. During the Civil War, notwithstanding the uncertainty of business, the high taxation, and the multiplicity of appeals, the Board's treasury was so increased that three new stations were opened in China; Peking, Kalgan, and Tientsin. American Christianity rang true in those days. We believe it will be so today.

THE TEST OF GIVING

AT the outbreak of the war many gloomy prophecies were made as to the inevitable falling off in the gifts for foreign missions, especially on the part of the British societies. It is grat-

Bying to find after three years of testing that the British societies, almost without exception, have not only maintained the giving of former years, but have actually advanced their receipts. A tabulation of the receipts from living donors of societies in England, Scotland, Ireland, Canada and Australia, shows gains running from \$11,387.80 of the Presbyterian Church of Ireland to \$327,908.50 of the Wesleyan Church of England. It is, of course, well known that the foreign missionary societies of the United States have, for the most part, made notable advance in their gifts during the three years of the war.

It will be recognized, however, that the real test will come during 1918 when the people of the churches are being solicited in so many directions for the various war relief measures, and when there will be such a searching for money as this country never has seen. During this year every pastor should take it upon himself as one of his gravest responsibilities to see to it that there is no falling off in his own church. With our missionaries, our native Christians and even the non-Christians of foreign lands standing up so amazingly under the war test, it would indeed be to the shame of the home church if we failed to do our full part in maintaining this work.

THE ALLEGED DISCREDITING OF THE CHRISTIAN RELIGION

A good many calamity howls were heard in the early days of the war as to Christianity being utterly discredited in non-Christian lands by reason of the spectacle of European nations engaging in fratricidal strife. The well-known English writer, Mr. H. G. Wells, made some caustic remark to the effect: "Let us hear no more about sending missionaries to the non-Christian world. What message has Christianity to give when by our own confession the civilization which we have built up is tumbling about our heads?" Even so good a friend of missions as Count Okuma, who was then Premier of Japan, felt called upon to engage in some mildly sarcastic remarks, to the effect that perhaps our English and American friends, who send missionaries to Japan, will not now feel quite so confident that they have anything to contribute to our knowledge and welfare.

Even in the American press not a few editorials appeared following the same vein of thought.

What are the facts? Missionaries and native leaders, so far as heard from, are unanimous in saying there is nothing in the contention. As a plain matter of fact Christianity has not been discredited in the Orient. Dr. Spencer Lewis, a prominent Methodist missionary who is in touch with all parts of China, states that he has never met a case of the criticism referred to. On the contrary he has found practically a unanimous verdict that America as a peaceful nation would never have done such a thing as to precipitate this war.

What has been discredited is a certain type of Christianity which makes the Church a mere adjunct of the State, and which does not hesitate to use the Church as a make-weight for political propaganda and advantage. It is well known that Germany seized upon the Kiao-chau peninsula in China and established herself in that country as reparation for the killing by a Chinese mob of two German missionaries. This gave rise to the expression "Annexation by missionaries." This is a type of Christianity which ought to have been discredited long ago. But the vital, democratic, New Testament type, so far from being discredited through the war, has been placed as it were on a pedestal, and is today sought after as never before. The non-Christian people, as might be expected, have used their common sense and their powers of discrimination. Particularly in China they have been led by the war to feel that the pure type of Christianity is their only hope. A Chinese official was recently heard praying, "Oh God, make China like the United States." The extraordinary movement toward Christianity among the Chinese officials and Literati, involving the formation of numerous Bible classes in government centers, and the eager study of the deeper reasons for the political and social ideals which prevail in Great Britain and North America are a sufficient answer to the contention that the Christian propaganda has been brought to a halt, or even has suffered embarrassment because of the war.

THE HOLY WAR FIASCO

WHEN the Sultan of Turkey, as Caliph of the Mohammedan world, proclaimed the Jihad, or Holy War, in the fall of 1914, the world trembled for fear of what might happen. Approximately there are 260,000,000 Mohammedans scattered among the various nations, and three quarters of these live under the British flag, not less than 60,000,000 of them being citizens of India. Should any considerable portion of the British Moslems have rallied to the support of Turkey and her Allies, the result would have been disastrous in the extreme. Such a response might even have determined the outcome of the war in favor of the Central Powers. Undoubtedly Germany drew Turkey into the conflict in full expectation that the Jihad would be a success.

It is a matter of history that the proclamation of Sultan Mohammed Fifth had exactly the opposite effect from what was expected. The Grand Shereef of Mecca, the sacred city of the Mohammedans, toward which they turn their faces in prayer five times a day, incensed over the presumption of the Turkish Sultan, used the Jihad as an occasion for throwing off the Turkish yoke. He raised an army, freed Mecca and Medina from the Turkish rule and established the independence of the larger part of the peninsula of Arabia. In North Africa the Jihad had the effect of consolidating the loyalty of the Moslem leaders toward the Allies. It is an authenticated fact that upon the receipt of the proclamation of a Holy War a great prayer meeting was held by these Mohammedan leaders for the purpose of supplicating Allah in behalf of the Allies. This was a rude awakening for the Turks; but an even more bitter experience has now come to them in the capture of Jerusalem, another of their sacred cities, by a British army composed in part of Mohammedan troops from India.

The Turks and presumably their allies realize now that the Jihad not only was a fiasco but a boomerang. More than that it has led to a series of events clearly indicating the disintegration of Islam as a political power. Whether or not Islam is also breaking up as a religious force time only can demonstrate, but even now certain events are pointing in that direction.

A RELIGION TOTTERS

From the Springfield Republican

THIS war has so vitally shaken the very foundations of the Mohammedan faith that even the Turk leans ever so gently toward Christianity. This was the keynote of a sermon last night by Rev. Charles T. Riggs, of Constantinople.

"Mohammedanism found its origin in a corrupt Christianity when Mohammed first began his career in Arabia," said Rev. Mr. Riggs. "The crusades were no credit to Christianity," he continued, "and were utterly unsuccessful in accomplishing the object for which they were intended, the rescue of the Holy City." He defined present-day Mohammedanism, as a combination of good and bad, with the character of Mohammed as its worst feature. He spoke of the present war in the Orient and the attempt of the Sultan to call a Holy War, inciting 200,000,000 Mohammedans of the world against the enemies of the faith. This attempt proved a sorry fizzle.

"The Turkish army," he said, "which should have been the vanguard of this Holy War, is composed of all kinds and conditions of people. The soldier looks to his right and finds himself fighting side by side with an Armenian, behind him a Jew. He is told that he is not to fight the Austrians, for they are his friends. The Germans are his friends too. And he finds himself face to face with the Mohammedans of England; and he wonders. For he knows that England has protected him for centuries against the Russians. And he says to himself, what kind of a Holy War is this, anyhow?"

Although Mohammedanism is making great progress in Africa it is decadent in Turkey," said Mr. Riggs. Other nations besides Turkey will not acknowledge the supremacy of the Sultan. "The so-called pan-Islam menace is a myth. There are unmistakable signs that the Turks are turning away from their religion." He told of the visits of two young Turks to the American mission in Constantinople just before he left, at a time when the mere mention of Christianity seemed to court a death warrant. They told him secretly that they believed the teachings of Christ led to truth and spiritual salvation. Yet they dared not declare it openly, as did a teacher at the International College."

EFFECT OF THE WAR UPON MISSIONARY WORK

By Secretary James L. Barton

THE war has compelled, in some mission fields, a radical change in the activities of the missionaries. This is especially true in all the Turkish Missions, the Balkans and Persia. All these fields became the center of war conditions and missionaries were at times in the very heart of the conflict. In a number of instances stations which they occupied were captured by one side or the other in the conflict, sometimes changing hands more than once, as at Van in Eastern Turkey and at Monastir in the Balkans. In no instance did the missionaries leave their stations under these conditions, but owing to the radical changes they were compelled to devote themselves almost exclusively to the work of alleviating the indescribable suffering of the people and of the wounded soldiers. The missionaries connected with the Persian and Turkish Missions alone have distributed over \$6,000,000 of relief in the last two years for Armenians, Syrians, Greeks and others, thus affording a magnificent demonstration of the quality of the religion which they represent.

There have been some missionary martyrdoms. A considerable number of missionaries have died of typhus and other diseases which accompany war and famine in countries like Turkey and Persia.

The missionaries have been able by their self-sacrificing devotion to make an ineradicable impression upon the Mohammedans of Turkey and Persia. Those who have resisted Christian teachings have been forced to recognize the power of Christian living and Christian dying in the interests of suffering humanity. There have been many conversions from Mohammedanism; many confessions, showing the recognition of the disinterested missionary service thus rendered. Today there are hundreds of thousands of refugees, a large proportion of which are children, who are now under missionary supervision and care. It may be that we shall find that in this self-sacrificing service the missionaries have all accomplished great things in the way of breaking down prejudice among the Moslems and in impressing upon them the fundamental difference between Christianity and Islam.

In no mission field has the work been entirely suspended, but its method has changed necessarily. The unexpected effects of the war in connection with missionary work in Africa is mentioned elsewhere.

Missionaries have been drawn into diplomatic relations more fully this last year than ever before. The missionaries in Turkey, wherever there were representatives of the United States Government, have been the close advisers and co-workers with the Government representatives. This is especially true in Constantinople and Harpoot, in Aleppo and in Persia. A cable dispatch has just come announcing that a missionary of the American Board has been appointed to diplomatic service in Russia. This missionary chances to be a British subject. The cable reports that the United States Consul at Tiflis heartily approves of his taking this position "of utmost importance to us all." Several American missionaries in China have accompanied great companies of Chinese coolies to France, looking after their physical, spiritual and intellectual interests. In many such ways the war is being utilized by the missionaries to commend the Christian religion and to win disciples to Christ. They may say with the Apostle Paul, "The things which happened unto me have fallen out rather unto the progress of the Gospel."

This war is demonstrating the need of the Christian missionaries in every corner of the non-Christian world. No longer can any nation or people remain excluded from the rest of the world. Barriers are breaking down and we now know that when one nation suffers all suffer with it. Many who have made no profession of Christianity recognize that the Christian missionaries are the apostles of individual integrity, social righteousness and national justice. They represent that true democracy which recognizes the right of the individual as well as the brotherhood of man. The institutions missionaries have established in the name of Christianity have stood the tests of war and today remain the bulwark of good international understanding and a foundation for permanent, international peace. These have established the unchallenged basis for mutual good will between the East and the West and from these have come those indi-

vidual bands that bind divergent races and nations together in mutual confidence.

Whatever changes may take place in governments and national boundaries there will be a greater demand for foreign missionaries and their institutions of education, mercy and religion than ever before in all the history of modern missions. It is only these that can hold the world steady and true to the principles of the unity of the race and to the proposition that the Creator endowed every creature of His with the right to live and to enjoy the liberty wherewith God has made him free.

THE THREE-FOLD TEST

From an Address by Secretary A. W. Halsey, of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

THE TEST OF EFFICIENCY

To supply 176 hospitals and dispensaries in the 27 Missions of the Board, to treat 730,107 patients, providing medicines, bandages and instruments, is in an ordinary year a business of itself, but when to purchase the medical supplies requires an increase of from one hundred to three hundred per cent the problem becomes more involved. In Siam at the present price of quinine, the amount required to cure an ordinary case of malaria amounts to the equivalent of eight days of continuous labor. Some idea of the efficiency with which this task has been performed can be obtained from the statement that with a few exceptions the Hospitals and Dispensaries have been supplied and the work has gone on without interruption. A case is noted, however, of a poor woman in Africa walking a hundred miles only to find that the supply of medicines was exhausted, and she returned home to die, where possibly the life might have been saved if the shipment of medical supplies had been received.

To furnish text-books and supplies for two thousand schools, with seventy-five thousand pupils, from the village schools in Africa to a great University like Shantung is in itself a fine bit of service when submarines are active and tonnage scarce.

No words can add emphasis to such a statement of transaction involving exchange in many lands, war insurance, purchases from canned milk to delicate X-ray apparatus, and transportation problems of a most complex and varied nature. Foreign Missions has stood the War Test on the administrative side.

THE TEST OF GENEROSITY

In October, 1914, three Syrians entered the Board rooms in New York City, and requested the Treasurer to remit some small sums of money to their relatives and friends in Syria. The banks were unable to forward the money. Post office orders were insufficient. The request was simple, it was granted by the Treasurer. In a few weeks another request was made that permission be given to advertise in the Syrian paper the fact that the Presbyterian Board of Foreign Missions would receive money from Syrians and as far as possible forward it to suffering Syrians in Syria. The Syrian is a trader. He goes all over the world. The Syrian paper follows the trader. In a few weeks it was necessary for the Board to open a separate office in the upper part of the building at 156 Fifth Avenue, and put a clerk in charge with two stenographers. Since the office was opened, the Board has received mostly in small amounts and forwarded as far as possible, to May 11th, \$1,992,541.79, or nearly two millions of dollars. I am not thinking of the work done in New York. This is worthy of all praise, and it is suggestive that the man in charge has given his services all these months without any compensation whatever. I am thinking of the men at the other end of the line. Just imagine the difficulty of finding the particular Syrian father, mother or child and delivering to him the small sum of money left in New York by the father, or mother, or sister, or brother. Hardly a village from Sidon to Tripoli, from Beirut to Damascus where some representative, missionary or native, from the treasury at Beirut, has not gone and carefully searched out a poor, starving Syrian and given to him the money left by some friend or relative and forwarded by the Board of Foreign Missions. One stands amazed as he thinks of the suffering relieved, the joy

brought into thousands of homes, and of the lives made happy by the act of sacrifice on the part of the missionary and his collaborators.

THE TEST OF THE TENSILE STRENGTH OF THE NATIVE CHRISTIAN

This is seen in the large, in the great West Africa Mission. A whole Mission swept by the war. German and Bulu fought French and Fang, British and Sengal for eighteen months. The battle ground was in the territory occupied by the Mission. Two stations, Efulen and Elat, were requisitioned by the Government, the printing press plant became a munition factory, the stations army outposts. War swept over the field. The natural inference would be that with the destruction of property, the ravages committed by cruel, bloodthirsty soldiers, with the removal of large numbers of the people and the killing of thousands of others the cause of missions would suffer greatly. The Germans were driven from Cameroun in February, 1916. By March, 1917, a year after the war was over, we see the native church strong, vital, aggressive. At Efulen the station closed from September, 1915-February, 1916; we find by October, 1916, a communion service with 2,600 present, the largest attendance ever known at the station. At two outstations where communion was held there were more present than at the main station, and the offerings doubled during the period.

At Elat, in March, 1917, one year and two months after the war, we see a church grown so that the missionary found it necessary to organize seven new churches; and the total attendance at these various churches on a communion Sunday morning numbered 21,400. Not all were church members, but all were coming out of darkness into light. No better evidence of the "Tensile Strength of the Native Christian" than the following facts gleaned from the estimates for 1917-18.

All medical work self-supporting, no grant was asked from the Board. At Elat station, \$3,100 gold required to carry on evangelistic work, but only \$100 asked from the Board. At Elat station, \$15,250 for the maintenance of the educational work, the Board asked for \$850. In other words, the Church of Africa, rent and torn by war, proposes to carry on its educational work

itself, raising \$14,400, while our great church in America contributes \$850.

THE CHURCH ON A WAR BASIS

Extracts from a pamphlet by Rev. Ralph Harlow, of Turkey

(Copies of the Pamphlet may be obtained by addressing the American Board, 14 Beacon St., Boston, Mass. Price 10c.)

BECAUSE we are in a world at war folk have discovered what "a war basis" means. They know and we know that the Church has always claimed to be on "a war basis." They know and we know that our Founder made all the claims to Kingship and to the rights of a Commander, and that He too said, "I came not to bring Peace but a Sword." And the world knows that the claims of its warfare are earthly claims to establish human relationships—and it is willing to leave it at that, whatever we of the Church try to read into it of deeper significance. But the world knows that we lay claim that our goal is an Eternal Kingdom and that we fight to establish spiritual relationships that shall outlive the body.

Now the world knows the price it is paying in its warfare and it knows the methods of that warfare. The world knows the price our Commander asks of us, his soldiers, and the methods he offers us for the advancement of his cause. And as the world contrasts the passionate enthusiasm and conviction with which youth and age have poured out blood and treasure for earthly kings with the devotion of the Church to Christ and His cause, it hesitates to put much faith in us or our convictions. For the world has placed in the field of conflict 42,000,000 men, equipped for war. It has followed those men wherever they have gone and backed them to the last trench and farthest mountain top. For those men are its sons, its husbands, its fathers, brothers and sweethearts. And of women there have been not a few, as Red Cross nurses driving through the mud at fifty miles an hour while shells burst to the right and left of the little Ford cars.

And the soldiers of the world's armies, ah! with what spirit they have offered themselves. The snows of the Alps or of

Siberia's winter; the hot, blasting sands of the deserts, the mud and filth of Flanders—no peril on land or on sea could keep them from the call to duty. Where they were ordered there they went, and with a song for Death they have advanced over fields more terrible than Dante's pictured hell. The tools of their warfare, terrible to dwell upon, they have taken in their hands and they have not faltered. The liquid flame that burns its victims to a crisp, the gas that blinds and torments, the bomb, the bayonet; bursting shell and volcanic mine—these have been their instruments of warfare. Pain and torture have been their comrades and their foes. And in their ranks and by their side the Church has placed its sons; they, who were called "out of the world" have not failed the world in this hour of conflict.

For two thousand years the summons of our Leader has been ringing in our ears—Heal the sick, cleanse the leper, open the blind eyes, preach the Gospel. For all these centuries the bitter wail of millions in agony has beaten in upon our self-complacency. Millions of women and little ones dying in hopeless misery. A physician who knows conditions in India and at the front says that there is more needless suffering among the women and children of India today than behind the battle lines of France.

Now what has the answer of the Christian church been to this cry of need, this wail of lost souls? This is our answer, this our "rush to arms"—we have placed on the foreign field one medical missionary for every two million, five hundred thousand people. We have here in these United States one doctor for every six hundred people. That is *our* war basis. We have a preacher of the Gospel here at home for every seven hundred of us, here, where every one in three of us profess some form of adherence to the army of Christ, but we have sent out to preach that Gospel not one missionary for every seven hundred thousand of our fellow men who have never heard of a God of Love or of a Saviour who gave his life to bring us all home to the Father.

Yes, the world knows today what it means to be a soldier, what a "war basis" is. It knows what it costs to support "a mighty army" in the field. We sing and talk of a war basis,

but we give and volunteer our lives as those who never heard a bugle blast or saw a banner wave. It is true that we have given to the Red Triangle, to the Red Cross, and to many noble appeals we have responded in these days. But most of these gifts are for "our own," and "even the publicans and sinners do likewise." The Germans have raised huge sums for their Y. M. C. A. and Red Cross. A year ago in Berlin I saw the marvelous system of their Y. M. C. A. work, and their Red Cross is perhaps the best in the world. Does that make them advancers of the cause of Christ or excuse them from their failure on his battle-front?

Has not the world a right to expect of us either one of two things, that we cease all this singing about "The Son of God goes forth to war" and "Not one mite would I withhold" and all our other "war basis hymns" that we call for so often in our Prayer Meeting or at Christian Endeavor, or that we begin to prove to the world that we ARE on a war basis and mean what we say. That we begin to give valid evidence in life and in gifts that the "Faith of our Fathers, living still, in spite of dungeon, fire and sword," is a conquering faith, for which we will offer our sons, our daughters, our wealth; that we are willing to sacrifice for it as much as the world is willing to sacrifice for the kingdoms of this earth.

Mr. Average Christian, have you been a soldier in this warfare? You stood one day before the congregation and took your oath of allegiance to Crown Him Lord of your life and make Him known to the world. Are you prepared to back up your pledge that the world may be brought to Him, the Prince of Peace? His Kingdom waits for you. The advance is held up by your faintness of conviction, your fading enthusiasm. God help us to cease our battle songs or get on a war basis.

WHAT PATRIOTISM WILL DO FOR A MAN

From A Student in Arms, by Donald Hankey

THEN at last we "got out." We were confronted with dearth, danger, and death. And then they came to their own. We could no longer compete with them. We stolid respectable folk

were not in our element. We knew it. We felt it. We were determined to go through with it. We succeeded; but it was not without much internal wrestling, much self-conscious effort. Yet they, who had formerly been our despair, were now our glory. Their spirits effervesced. Their wit sparkled. Hunger and thirst could not depress them. Rain could not damp them. Cold could not chill them. Every hardship became a joke. They did not endure hardship, they derided it. And somehow it seemed at the moment as if derision was all that hardship existed for! Never was such a triumph of spirit over matter. As for death, it was, in a way, the greatest joke of all. In a way, for if it was another fellow that was hit it was an occasion for tenderness and grief. But if one of them was hit, O Death, where is thy sting? O Grave, where is thy victory? Portentous, solemn Death, you looked a fool when you tackled one of them! Life? They did not value life! They had never been able to make much of a fist of it. But if they lived amiss they died gloriously, with a smile for the pain and the dread of it. What else had they been born for? It was their chance. With a gay heart they gave their greatest gift, and with a smile to think that after all they had anything to give which was of value. One by one Death challenged them. One by one they smiled in his grim visage, and refused to be dismayed. They had been lost, but they had found the path that led them home; and when at last they laid their lives at the feet of the Good Shepherd, what could they do but smile?

THE BRAVE WOMEN OF TALAS

*From a letter of Miss Stella N. Loughridge, of Talas,
Turkey, American Board*

THESE women had been urged to become Moslems. Many of them had little children, some small babies. A few of them yielded, hoping to save their children by denying their faith, but many of them stood firm, giving up their precious little children to the mercy of a cruel government, and made ready to go far away. One of these was the mother of one of our teachers and wife of that noble man who had been so sure of his innocence,

but had been sent out to die. She was the daughter of one of our fine old Protestant pastors, and daughter-in-law of another. Here in this city where her family had been among the most honored, she walked through the streets with her little band of brave companions, past many hostile eyes and rude jeers of the turbaned Turks, with nothing but a little bundle of clothes, going away into exile,—her husband dead, children scattered, and now at last her dear little baby boy given into the hands of her persecutors. “You’ll become a Moslem now, won’t you?” said the Turkish officer to her in the last effort to move her. “You won’t leave this fine little boy.” Taking the child’s hand, she said quietly, “I love my child, but I love Christ more. I give him not to you but to God.” Then she spoke to little Haig telling him to go bravely with the man. She has never seen him since. This little fellow said later, “They didn’t ask me if I would be Moslem. If they had I would have gone to Aleppo too.” Another young mother, a graduate of our Girls’ School and Kindergarten Training Class, left her two little babies, one a girl of five and the other a handsome little boy of two. With tears streaming down her face, but lips quivering in a brave smile, she told us that she had given them up. The bravest thing I ever saw! Later the little girl died of neglect in the government orphanage.

THREE HUNDRED READY TO DIE FOR CHRIST

DR. A. N. ANDRUS, a medical missionary of the American Board from Mardin in Mesopotamia, tells a thrilling tale of loyalty unto death on the part of the male population of a village near Mardin. The three hundred Christian men of the village, after being arrested by the Turkish troops, were led out to be shot. They were taken to a desolate spot away from the village and drawn up in a line with a firing squad of soldiers facing them a few rods away. The Turkish officer then addressed them as follows: “The men who lift their hands like this and thereby signify that they renounce Christianity and become Mohammedans will not be shot. Those who do not lift their hands will be shot immediately.” Instantly all of the

three hundred threw open their breasts and said as with one voice, "You may shoot." Straightway the firing began and the men were dropping in groups when a horseman was seen dashing over the plain, waving a document in his hand. The officer then ordered the firing to cease until the message could be received. The document was found to be a reprieve from the governor of the province, so that the balance of the lives of these Armenian Christians were saved, but not until they had rendered this grand testimony of their loyalty to Christ, even unto death. Do the annals of the Church contain a nobler record than this?

**ROBERT E. SPEER ON THE CALL OF THE HOUR
FOR MISSIONARY ENLARGEMENT**

Extracts from an Address at Northfield, 1917

THE first American missionaries went out to the foreign field during the war of 1812. The great British missionary organization grew up in days that were darker for Europe even than these days, for in those days the foe of Europe was not hemmed in on his own soil in the center of the continent; but he was roaming abroad over all the nations of Europe, east and west. Even during our own Civil War, when our nation was passing through as trying hours as it ever knew, the American churches did not feel obliged to draw back from the missionary undertaking. The foreign-missionary activities of all the churches of the Southern States were begun in those dark hours. As Doctor Houston used to love to point out, it was when the Southern Presbyterian Church was girt around as with a wall of fire, and did not have it in her power to send a single one of her sons out to the field, when for the first time she unfurled her banner to the air, that she inscribed upon it the declaration of her faith in the headship of our Lord and her obedience to the last great commission, which she understood to be the primary and ultimate reason for the existence of the Christian Church. If in the dark days of the past, our fathers, and their fathers before them, did not flinch, what would they say of us, their children, if in this vastly easier day, in the midst of our immensely richer affluence, we showed cowardice that in their harder situation they had never shown.

All the principles underlying the missionary undertaking are precisely what they have ever been. The facts on which missionary obligations rest are today just what they were before the year began. The year has not affected in the slightest degree any principle or any fact underlying the foreign-missionary undertaking. What consideration can it have introduced, therefore, that would justify us in curtailing or abridging that undertaking? The great commission was not given on the supposition that it would not cost anybody anything to carry it out. All the conditions we face today are as nothing in comparison with those faced, when Jesus Christ first laid on them in clear terms the obligation to evangelize the world. No; there is absolutely nothing that you and I could allege to our own moral judgment, much less to our Lord Jesus Christ, as a valid reason why now, because there is a great war going on, we should abridge our contributions as a Christian Church to the work of making Christ known to the non-Christian world.

A friend said to me the other day, "I think this is one of the most wonderful hours to be living in that has ever been. Why," he said, "you can get a man to die for anything today! Was there ever a time like this in the world before?" My friends, if men are willing to give themselves without reserve for the national service, if they are willing to die for anything, for the sake of high ideals and for truth, do you mean that Christ is to go without His men today, and that the Church is to say: "We cannot get the men of Christ to do the Church's work now. We must wait until the last thunder of the guns of the great war has died away?" No; it shall not be so. Go down to the French pier any Saturday when the boats are sailing and look at what you will see. Hundreds and hundreds of the best lads of this land, clean-faced, bright-eyed, and with a great joy in their hearts, are pouring out in one great stream across the sea to Mesopotamia, to France, to Egypt, to Belgium, to Great Britain, without withholding! Now, if ever, in the history of the Christian Church, the men are available for her greatest and most heroic tasks. In the matter neither of money nor of men is this the day when we dare to speak to one another of curtailment and abridgment and retreat, of an hour when Christ shall

be strangled and His great activities across the world called in until the days of war are done.

The war is revealing to us, if we needed any such revelation with a new vividness and clearness, the world's absolute need for Jesus Christ alone. Diplomacy, trade, secular education, scientific progress and Western civilization have all of them been exploited for the last generation as the remedy for the world's want and sin, and we have seen them all go up in smoke as when a man might throw straw on a fire. If there is one thing left that can save the world, we know where that salvation is to be found. As a Japanese friend who is not a member of any church yet, but who sees clearly where the one great unifying life of the world is to be found, said to me the other day, "I realize that Christ, and only Christ, can ever unite and pacify mankind."

We need in this day a great undertaking that embodies the legitimate principle of true sacrifice and speaks to mankind that word of absolutely unquenchable hope, as the missionary undertaking alone does. The English people are talking of excluding German missionaries from British soil when the war is over. Nobody can foresee how far the principle of nationalism and national suspicion is going to reach even after this great struggle is done. We need to hold fast to the enterprise that declares that all men are one and are to live together in the genuine unity and affection of one common family upon the earth. Furthermore, the Christian Church was meant to stand for great hopes that are against the facts. Altogether too long has the Church been conceived as a mere bulwark of the existing order. But the Christian Church was never meant to be a mere sanction of the *status quo*. She was meant to be a protest against all existing facts that embody inequality and injustice. She was meant to be the projection of an order of righteousness and of peace, the harbinger of the kingdom of absolute joy and equality and love. And she was meant to be not only the promise of this, but the force by which this promise is to be made actual in human life. And because the foreign-missionary enterprise embodies those great ideals as nothing else embodies them, it is needed today as it was never needed in

human history before. Therefore, we are justified in not doing the infinitely easier things; but in carrying forward not only all that we have been doing, but enlarging many-fold now in this greater day our activities of obedience to the great commission of Christ that never yet was made contingent upon any wars of men.

RELIGION FIRST

From Mr. Brilling Sees It Through, by H. G. Wells, Macmillan

RELIGION is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honour. But all these things fall into place and life falls into place only with God. Only with God. God, who fights through men against Blind Force and Night and Non-Existence; who is the end, who is the meaning. He is the only King. Of course, I must write about Him. *I must tell all my world of Him.*

IT ALL DEPENDS UPON THE MINISTER

From Illustrations from the Great War, by Moeran

FROM the parish of St. Michael's, Sittingbourne, there went out on active service its only curate, the organist, sixteen choir-men and eight bell-ringers. What a splendid instance of patriotic ardour was there! Those men realized their country's need; they were alive to the sense of her danger, and responded nobly to the call of duty. Had the same enthusiasm and consciousness of England's need prevailed everywhere throughout the country, how much more quickly would victory on the side of the Allies have brought the war to a successful end!

It is just that same spirit that we want to see in every church and parish throughout the land, enlisted on behalf of the great missionary cause so dear to the heart of our Risen Lord. Nor is it too much to say that if all Christian communities were fired with a similar spirit of enthusiasm for this world-wide enterprise, the nations now sitting in darkness would speedily

see a great light, and the way would be made ready for the Saviour's promised return.

Why is this not done? Where must we look (on the human side that is) for the secret of success? Just in the same direction from which those men of Kent drew their inspiration. Their Vicar, the Rev. A. B. Parry Evans (the "Bargemen's Bishop," as he is called), is a man full of zeal, and devotion to his duty, and love for his fellowmen. Wherever the same lofty spirit is shown in the life and teaching of an earnest clergyman, there will be plenty of people to follow and to obey the call for self-sacrifice. But so long as that is wanting in any church or parish, who can wonder if apathy prevails? Fire is contagious. If it burn in the pulpit, it cannot but spread to the pews. And that is one great want of the Church today.

FOREIGN MISSIONS AND THE BRITISH EMPIRE

From Illustrations from the Great War, by Moeran

IN January, 1915, a London daily paper printed a criticism on foreign missions, which complained that money should go out of the country at this time "for the attempted and very problematical conversion of some far-off heathen."

Objectors to foreign missions and critics of their value and usefulness will always be found. It is well to know how to answer them. To reply on religious or spiritual grounds would not be accepted by such censors as reasonable or practical. So we will answer by pointing out the strength which accrues to the Empire when its heathen dependencies become Christianized. On purely national grounds and for patriotic reasons, the two following incidents ought to convince the gainsayers how great are the blessings which the country derives from successful missions to its heathen peoples.

About the time when the above criticism was thus publicly made, H. M. Secretary of State for the Colonies accepted an offer of Fijian troops to serve in the war. Now the forefathers of these soldiers were cannibal savages. How is it that they have so risen in civilization as to be considered fit to serve and fight side by side with British regiments? The answer is that,

eighty years ago, the Wesleyan missionaries gained a foothold in Fiji. Today there are no heathen to be found there. Just before Christmas, 1914, a thousand Bibles in their own language were sent out to them. Christian Missions have raised them, until they are worthy of taking an equal place with their fellow-subjects in the defence of the British Empire.

A few weeks later, an inspection of the Maori contingent was held at Avondale, New Zealand. The *Evening Post* of Wellington, in reporting this, says that a Maori chief addressed the soldiers in these words: "For the first time in the history of the Maori race, all tribes are united to fight together for the Empire. We have learned wisdom, and regret our former violence; and we are now at last united to fight for our white brethren. You soldiers, don't forget that we all originate from one common stock. We worship one God. Be truthful, be honorable. You carry the honor of the Maori race in your hands. Be brave; and remember the flag you will have flying over your tents. With reference to your religious beliefs, don't forget that you aim for one Heaven. Fear God, read and study your Bibles, and may the British reign over us forever."

In the hill country of Southern Nigeria are a people called the Ekite. Although they have suffered severely through the war, they have sent over £25 to the Prince of Wales' Fund. Is not that a wonderful thing? A tribe of natives from West Africa collecting and forwarding such a sum of money (large for them) to such an object! It seems almost incredible. It would be quite so, but for one fact about which no mistake should be made. The money was contributed, not by a horde of savage cannibals, but by the Christians of the Ekite churches, and the whole thing was initiated by an Ekite Christian, who was once a slave. What will the armchair critic and objector to missions among the heathen say to that? It is an argument which he will find hard to answer. The fact is worth pressing home; there can be from it only one fair and logical conclusion.

NATIONS IN COMMOTION PREPARED FOR
ZION'S WAR*From The Christian Guardian*

FORGETTING all about the past and taking a look around upon the world as we see it today, we cannot but believe that if ever there was a time in the history of the Christian Church when Christian missions should be the great dominating thought and purpose of the united body of Christ that hour has just dawned upon us in these tragic, pregnant modern days. Everywhere we look—in Europe, Asia, Africa, America, or the islands of the sea—we see men and nations in upheaval, we see conditions everywhere which demand the concentration of the unifying and guiding and inspiring forces of Christendom. If the Church as a great missionary force does not rise to a great occasion and opportunity now, it will not be because she can ever hope to get a bigger or a better one.

FOREIGN MISSIONS THE SALVATION
OF THE CHURCH AT HOME*From The Church Missionary Review*

THE Church was built for a world task. It has a world message and world resources. . . . (1) There must be information. "The brain of the Church must be packed with missionary ideas if the blood is to be enriched with missionary corpuscles." (2) Sanitary conditions must be put right; there must be a missionary atmosphere. This is the pastor's business. "Let him be convinced that the Bible is a missionary book, the Church a missionary society, Christianity a missionary religion, and himself a missionary messenger, and it will be impossible for him to preach without his people feeling the tug of the ends of the earth." (3) And, lastly, there must be exercise—missionary activities. "Information without activities may be as disastrous to a church as feeding without exercise to an individual." The conclusion to which the above remarks lead is that foreign missions are as essential to the Christian as they are to the non-Christian world. They are as much the salvation

of the Church at home as they are the hope of lands whose torch is still unlit.

THE INSPIRED BULWARK

From the Boston Transcript

A RATHER surprising shortage in our land of vast capabilities—for shortages as well as other things—is a shortage of Bibles. Since the days of Gutenberg's first issue from movable metallic type some 450 years ago, printing presses have been turning out Bibles, the clank of the presses at work on them following the morning salute to the flag around the world. Editions have ranged from thumb-nail sizes to great volumes, the cheaper copies running into the millions. Rightly held in reverence, the book is not one carelessly tossed aside or destroyed. It seems as if there must be Bibles extant for everybody's pocket, everybody's desk and everybody's parlor table. Such is not the case. Efforts to fill an order for five hundred thousand pocket Testaments for the Y. M. C. A. failed, though the search extended to Europe. The American Bible Society's presses have been running sixteen hours a day since May 1, and it is still behind in its orders, one of which was for one million Bibles for Y. M. C. A. use in the Army. This greatly increased demand for the Book of books is a direct result of the war, and is a gratifying one. It points to a real revival in religion, no product of platform promoters, but an earnest seeking after the noblest truths in life welling deep in the hearts of our young men who go forth to offer their lives on the altar of patriotism and humanity. As in the days of the Civil War, so today, many a youth who goes out to fight with a smile in his eye and a jest on his lips carries his mother's letters and her Bible over his heart. May they save lives, bodily and spiritually, in this war, as they did so often in that.

RELIGION AND THE INTERNATIONAL MIND

From The Challenge of the Present Crisis, by Harry

Emerson Fosdick. Association Press

BEHIND and around all forms of organization which our

statesmen may devise for international cooperation, there must be developed in all the people the international mind. Once men of clannish tradition found it hard to think in tribal terms; then men of tribal mold strained their minds to national dimensions; and now we, with our national sectarianisms, find it difficult to think ourselves citizens of the world. No scheme of universal policy that statecraft can devise will work until the people are internationalists in their thoughts. And Christianity is challenged by its Master to give to men that horizon to their loyalties, that Fatherland for their sacrifice. If this seems a platitude, it is one of those platitudes whose most obvious applications have not yet been even dimly seen by multitudes of Christians. In 1860 a man in Maryland said, "I am firstly a citizen of Hartford County; secondly, a citizen of Maryland; thirdly, a citizen of the United States." How amazingly provincial such words sound a generation after! One wonders if this man was a member of a Christian church, a believer in the Christian creed, a pray-er to the Christian God. And then he sees how many churchmen still are like him—no disciples of Jesus Christ in any deep, intelligent sense. For the Christian's citizenship must always begin at the other end from Hartford County; he is firstly a citizen of the Kingdom of God on earth, a patriot for mankind. A Christianity that is not international has never known its Master.

The application of this truth to the churches' missionary program is manifest. The cause of missions has too often been presented in its significance for individuals alone; it has been pictured only as the snatching of souls one by one from ruin. But this crisis in the world's life challenges us to balance our view of missions with a more social concept of their meaning. The missionary enterprise is the Christian campaign for international good will. We must see that it is so and must handle it as though it were so. What the nations, through their governments, will slowly learn to do, loath to leave old precedents, bound by the sectarian narrowness of national loyalties, Christians must do now, and do with a lavish generosity that they have not practiced hitherto.

DR. J. H. JOWETT ON "THE VISION OF
RACIAL UNION"

From a sermon at Northfield, 1917.

AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." *Rev. VII: 9, 10.*

This is the only road I know to racial union. The road goes by way of the Throne, and the Lamb, and the white robe, and the palm, and the psalm. Can you beat it? Is not every other suggestion for the creation of racial fraternity a mere peddling with the terrible need of the world? When this war is over, how are we going to set about cherishing the more alive and intimate communion of the peoples? Shall we accomplish it by the ministry of commerce, or by the labor of our schools, or by reweaving the torn and tattered web of international law? All these are failures. They have failed us again and again, and on the morrow they will fail us once more. Union and concord will only come by the throne of God and of the Lamb, by the way of God's holy law and God's holy grace.

And if that be so, what is the real work of the Church in all the countries of the world? This is the real work of the Church—to bring everybody before the throne of God and of the Lamb. Everything else in the Church's ministry is subsidiary and altogether mediatory and subordinate. The real end and aim of the Church is not even to build hospitals, it is not to be a minister of secular education, or still less to be a caterer of light entertainment. These may be brought in as useful adjuncts to our predominate purpose, but the Church exists to bring our scattered peoples to the throne of the Lamb, to clothe them in white robes, and to put into their hands the hallowed scepter of the palm. We are not there to fill up the small gaps of a thousand minor needs; we are there to fill up one appalling emptiness with the glorious presence of the Lord Jesus Christ. We may erect a gymnasium. Yes, if you will. We may have

institutional agencies of many kinds. But I, for one, would not lift a finger for the Church to do this kind of work unless with all her heart and mind and strength she used it as the servant of a more holy purpose, to bring everybody before the throne of God and the Lamb. As a Church we have done nothing until we have done this. Other agencies can provide entertainment and they do; it is the unshared ministry of the Church to present a Saviour Who will ease our burdens, and sanctify our sorrows, by first redeeming us from our sins.

THE PATHWAY TO PEACE

From The Missionary Messenger

WHEN Christian standards are recognized and applied in international relations, then only can we hope for permanent peace. And if that condition ever comes about, it will be due chiefly to Christian missions, for these reasons:

1. Christian missions grow out of and emphasize a recognition of the Fatherhood of God and the brotherhood of man. Nothing short of that high conception will suffice to overcome race prejudice and hate and make of the world a peaceful neighborhood.

2. Such a conception removes the emphasis from the nationalism that looks upon all other nations as actual or potential enemies and places it upon a Christian internationalism that recognizes the common interests of the race. Missions would make of the world a united kingdom of God, with each nation in a league of friendship with all.

3. Christian missions are based upon the principle that service, not selfishness, is the measure of greatness. They, therefore, carry the antidote for the conflicting material interests that underlie armed strife. War will never cease from the earth till nations learn to think less of their rights and more of their obligations, less of their possessions and more of stewardship, less of power and more of service.

4. The missionary enterprise, in the broad sense, is universal friendship in action. It is a helping hand outstretched to the last needy man at the ends of the earth. It is a bond of love

encircling the world. In proportion as it operates among men will the longed-for day of universal peace draw nigh.

A NEW CHRISTIAN PROPAGANDA

From The Outlook for Religion, by W. E. Orchard.

Funk & Wagnalls Co.

SOMETHING of what the need of the world is, and of the task that must be undertaken if it is to be met, now lies clear before us. Christianity must be published to the whole world and republished to Christendom with speed and insistency. Everything is at stake. We are standing at the parting of the ways. There has been no crisis for the history of humanity to equal this since God offered Himself in Christ to be the world's redeemer and was rejected by the nation that had been trained to prepare His way to the throne of the world. For Christ is again offering Himself for the world's acceptance. In the anguish of the hour, when kingdoms are rocking to their base, the social structure of modern civilization is strained to the breaking point and all hearts are full of fear, it may be left only to a few to recognize that this is the coming of the Son of Man on the clouds of heaven. All that many see at the moment is the clouds, for they have forgotten that this was to be the sign of His coming. The stars by which they have steered are blotted out, the horizon is everywhere threatening, hope is fading; that is all that most serious men can see. In reality it is the Lord thundering at the gates; but the Church, who was appointed to be the porter and commanded to watch, has been drinking with the drunken and now slumbers at her post; even she has not yet discerned that the author of this crisis is her Lord, who, at His great rejection, took over the dictatorship of history and taught us to see in every human catastrophe the sign of His coming.

MISSIONARY AMMUNITION

FOR THE

EXCLUSIVE USE OF PASTORS

NUMBER V

THE MONEY TEST

SEPTEMBER 15, 1918

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FOREWORD

In this number we come to the crux of the whole matter. It is not so difficult in these days to lead men to believe in foreign missions; it is fairly easy to interest and even entertain them by carefully prepared missionary addresses; but how can we preachers get them to part with their hard earned cash? We have seen the necessity for this number from the beginning of our series, and some of the pastors have seen it. It had to come; and here it is.

Possibly you will say, after you have read the various articles, that we have not answered the question. Well, it at least will be something to bring the people to face the question, to realize that *there is a money test*. This we certainly have done. Then we do suggest a solution by citing so many illustrations of how successful Christians handle this money business. One good example is worth any amount of instruction and exhortation. Our people, as a rule, have no conception of how some people give to the Lord's work. They imagine they are generous when they are not. What they need is to know what really generous people are doing.

We have purposely avoided the presentation and discussion of methods of church offerings, and we even touch lightly upon the matter of tithing, so far as technique is concerned. There have been multitudes of documents covering these matters. Our idea is to let the givers speak for themselves.

You can render a real service to the Kingdom by introducing these great givers to the men and women, and above all to the young people of your parish. Surely this will be a popular and fruitful number. Possibly it will equal the number entitled, "Good Missionary Stories," which went to 40,000 Protestant pastors.

Ministers desiring back numbers of Missionary Ammunition should address their Foreign Boards, or in case their supply is exhausted, The Committee of Reference and Counsel, Missionary Headquarters, 25 Madison Ave., New York City.

CHRIST AND THE MONEY TEST

BY REV. W. W. SCUDDER

CHRISTIAN stewardship—the doctrine that we are entrusted with life, powers and property, never for selfish use, but ever for the service of God and humanity—is a fundamental teaching of Jesus. He made this ideal the unvarying rule of his life. He demands it unconditionally from all his followers. This requirement undergirds every utterance of his on discipleship. How many of our church people know this? (Lk 6:46.)

The real test of stewardship, according to Jesus, is found in the way a man uses money. For money is an embodiment of both material and spiritual values. Each dollar I earn has a labor value representing so much of my thought, energy and effort. It also carries a character value, since it reveals in its acquirement and use the inner motives and habits of my life. Money, therefore, can become the root of all evil or the fruit of all good—a cause of vice or a means of grace. It can exert an influence sordid and brutal, or spiritual and brotherly. Wealth is one of the most accurate crystallizations of life. The money test is the most comprehensive, searching, and revolutionary test of social character.

This was why Jesus was so deeply concerned about the use and abuse of wealth. We have overlooked the tremendous emphasis he put upon this. For instance, the importance of His teaching concerning the "New Birth" we all admit. But how often did Jesus speak of it? Specifically once, and then to one man. About money, however, he spoke repeatedly and to crowds. His parables and sermons drip with it. No element in his teaching is more pronounced.

Whom did Jesus put in hell? Not the thief on the Cross, but Dives who ignored his stewardship obligations and "fared sumptuously every day." Who had to be left out of the Kingdom? Not the repentant prodigal, bad as he was, but the exemplary "rich young man" who in sorrow turned away from the acknowledgment of stewardship. Who was cast into outer darkness? The adulteress? No! It was the man who with his unused talent buried also his stewardship responsibilities. And who was the

"Fool?" Not, according to modern thrift, the poor widow who rashly threw in all her living, but the rich farmer who stored his goods for his personal gratification.

The sheep and goats in the great judgment scene were divided according as they had observed or repudiated the stewardship obligations of life. Why couldn't a "rich man" enter the Kingdom? Primarily because there can be no such person there. You can imagine in Christ's Kingdom a steward entrusted with great resources, but not a "rich man" in the pagan sense of absolute ownership of wealth. Moreover wealth held and used for selfish ends, by blinding its possessor to brotherly outlook and paralyzing sacrificial impulses, automatically shuts any man out of the Kingdom.

Wherever the church has lived the law of stewardship she has been victorious. Conversely when the church has ignored her stewardship she has placed herself in a fatal situation. When religious orders grew rich and luxurious, men closed the doors of their hearts against them. Consider our present danger in the enormous increase of Christian wealth, with little corresponding growth of consecration! It has been pointed out that the curse that covers the world to-day is not Pagan but a Christian control of its money power. Is there a more gigantic social evil than the love of money and its power over men?

A fresh study of the teachings of Jesus should show us how far from His standard has fallen: (1) the man who has ignored his stewardship; (2) the church that has forgotten to teach it; (3) the society that has been built on its practised denial. It will uncover also: (1) Christendom's great weakness and shame; (2) the gigantic task of her regeneration; (3) the chief cause of the world's wickedness and woe.

Stewardship bears also the gospel of redemption. It is a fundamental requisite for world transformation. It is the basis of all right life. In the home, the school, the state, the market, as well as the church, it holds the secret of friendly relationships.

It is everywhere a lens that can bring into focus for the man whose eye is single, the beauty of that rich, unexplored and wonderful world of brotherly love the Master tried so hard to reveal.

THE MINISTER AND THE MONEY TEST

THE writer of this paragraph was surprised, not to say shocked, to have a business man assert recently that ministers, as a rule, are not generous in their own gifts. When challenged as to the truthfulness of the charge he cited his own experience. He stated that he had been treasurer of an important suburban church for many years and was in a position to know to what extent the pastors have participated in the giving of the congregation. Of the three pastors whose régime he had covered, not one was in the habit of contributing to the church funds. When he confronted one of these pastors with this fact he was astonished to be told that since he, the pastor, was contributing all his time and talents to the work he was exempt in the matter of money. Fortunately the writer was in a position to produce a large volume of evidence of quite a different character, and to reassure this brother that he had been unfortunate in the class of ministers with whom he had dealt. Any number of instances might be cited of ministers whose gifts are of the sacrificial order. Not infrequently the minister gives more than any of his members. Yet, in view of the above experience, it is worth emphasizing that unless the minister practises what he preaches in the matter of giving, he is not likely to get a hearty response from the congregation. People are apt to know to what extent the pastor presents an inspiring example in this as in other Christian graces.

In the matter of preaching upon the uses and abuses of money on the part of Christian people, a few words of exhortation may be in order. A discriminating listener maintains that we ministers deal over much with abstract principles and general themes at the expense of practical preaching; that is, as he explains, preaching which relates to particular problems of the Christian life, the kind of preaching in which St. Paul indulged in the latter part of his Epistles. We are impressed by the aptness of this criticism.

Take this grace of giving for example. Do we give it any such place in our sermons as it would seem to deserve, in view of its prominence in the New Testament, and the place which money is bound to occupy in the advancement of the Kingdom? Let us apply the money test to our people frankly and fearlessly for their

own sakes as well as for the sake of the Kingdom. Let us face the facts and not delude ourselves as to the people being generous when they are not. "My people are being bled to death in these days," said a city pastor to a missionary who wished to make an appeal. That sounded interesting and tragic, but it wasn't true. The minister was fooling himself, and this fact was known by the leading men of his church, some of whom would have welcomed a stronger insistence upon certain good causes. A few months later his people contributed more for Red Cross, Y. M. C. A. and Y. W. C. A. work than this pastor ever dreamed possible, and they did it with ease and with joy.

In some cases it will take real courage for the minister to say the things that need to be said. But who will think of holding back on that account? A young pastor narrates this experience. He says, "When I left the seminary I was full of the idea that I must proclaim all the new things I had learned, and that it would take a lot of courage to stand by my views, and to overcome the prejudices of the people. But bless you, I have found that preaching of this sort requires no courage at all. My people will let me say pretty much what I please, and I cannot see that they know whether I am giving them the old or the new. But I have discovered that what takes courage is to stand up and tell those well-to-do business men down the center aisle that they ought to be giving ten times as much as they have been giving in the past. That is where nerve really counts in the ministry."

We ministers need to get down to "brass tacks," as the business men say, and to preach on the Christian use of money in such a way as to command the attention and respect of the man who sits at the end of the pew. This does not mean that we need to be captious in our criticisms, or unreasonable, or tactless in our approach. We, of course, must exercise patience and not expect the millenium of beneficence to dawn because we preached a single sermon. Few ministers, however, err on the score of pushing liberality too vigorously, compared with those who err in the other direction. "What we need," as one minister put it, "is line upon line, precept upon precept, here a little *and there a great deal*."

A New York pastor recently congratulated one of his wealthy members upon his making a gift of \$100,000 to his foreign missionary board. The man replied, "One reason why I made that gift

is because I am afraid of growing stingy in old age. I have been impressed of late by the large number of men of wealth whose generosity shrivels as they advance in years. I am bound that no such spirit shall ever overtake me, and so when this appeal was made I decided to contribute \$100,000 for my own good."

When the business men in our churches are willing to search their own hearts in that way, certainly we ministers ought to give them every possible aid in the pulpit and out. There are multitudes of men and women in our churches who never have listened to a searching sermon on the subject of the relation of money to Christian character. The test is there in the New Testament, but it is not applied.

THE PEOPLE AND THE MONEY TEST

It sounds impressive to say that the Protestant churches of the United States and Canada give \$20,000,000 a year to foreign missions. But if you will do a little figuring you will find that this means less than two cents per member per Sunday—considerably less than a postage stamp a week from the Christian people of America in order to win the world to Christ. It makes a big story in a missionary magazine to tell about a city church taking up a \$10,000 collection for a mission board, but when you learn that there are ten millionaires sitting at the ends of pews in that church how do the figures look then? Can anybody, even in his most enthusiastic frame of mind, regard the situation complacently when not more than one-fifth of our church members, according to the best authorities, give any appreciable amount for world conquest? What would the Apostle Paul write to our churches to-day on this subject? Read the eighth and ninth chapters of II. Corinthians, as modernized in the Twentieth Century New Testament, and consider what message the Apostle would be sending to your own church. Have you, as a pastor, ever talked in that way to your people? Then look at the matter through the eyes of Christ sitting over against the treasury, and consider what would be his comments were he to watch the offerings in the well-to-do churches of to-day. How our complacency and pride would wither under his searching gaze!

Thank God for the new beneficence arising from the war! Everybody is talking about it and feeling proud and happy, as well we may. Strange, however, that it took a war of world proportions and of horrors unspeakable to arouse church people to a realization of the place which money fills in promoting the higher interests of mankind. How about after the war? Are we to slip back when peace is declared and run again in the old ruts of Christian penuriousness? God forbid. In some way we must capitalize for Christ this new spirit and measure of generosity. Our patriotism has stood the test. Now for the testing of our religion.

ONE MAN WHO MEETS THE TEST

THIS story comes to us from a secretary of a well-known Foreign Mission Board, who vouches for its accuracy in every detail. We urge ministers to read it and to give the main facts to their people, especially to business men, since it is one of the most remarkable records of discriminating generosity of which we have any knowledge.

This man came into the secretary's office a few weeks ago, and almost as a matter of course left a check for \$10,000, to cover certain commitments he had made in connection with the support of native pastors in China and India. We say, as a matter of course, because it is a habit of this man to do just such things. He has taken on from time to time additional native pastors as his special field of benevolence, until he now is committed to the support of one hundred and fifty of these workers, who are scattered through ten missions of his Board, in Africa, India, China and Japan. He is in regular correspondence with twenty-seven missionaries who supervise his native workers, and with whom he maintains intimate relations. His correspondence with the field has become increasingly large and rich in satisfying experiences. When these missionaries come home on furlough he makes their personal acquaintance and frequently has them in his home. He has all his hundred and fifty native pastors on a daily prayer list. Not infrequently he makes contributions over and above the salaries of his special list of workers. The total amount he gives to his Board varies from year to year, with the profits of his business. In the year just passed his gifts totalled \$28,000.

If you should ask this man what is his basis of giving he might inform you that he gives fifty per cent of his annual income. He calls it giving half for himself and half for the Lord; only you would need to know that what he spends on himself is in no wise spent selfishly. As a matter of fact he gives away considerably more than a half. It is doubtful if he spends \$5,000 a year in personal ways.

Whence arose this remarkable generosity? It all began with his acting as a steward in the Africa section of a missionary exhibition. There he met a missionary who interested him in his work in West Africa. As a result he began contributing to the support of native African preachers, taking on four or five at a time. His interest soon spread to other sections of Africa, then to India, then to China and finally to Japan. Starting in with \$200 per year he now contributes from \$20,000 to \$30,000 per year.

He never objects to any one calling upon him and asking for a gift. If the cause appeals to him it is simply a question as to his having the money. "One day," says the secretary who reports this case, "I met this man getting off a train at the Union Station. He said to me, 'Isn't it about time you put up some new proposition to me?' I replied, 'Can it be that you have any more money to give away?' 'Well,' he answered, 'business is pretty brisk in these days and you had better come around and see.' I told him I would be at his office at nine o'clock the next morning. When I arrived he asked at once what was my new proposition. I told him if he was in position to do a sizeable and distinctive thing I would like to have him purchase some real estate in India, in a city where we desired to establish a new station—the home of a former British official, with house and grounds excellently suited for mission work. He inquired carefully as to the business details, and learning that the property could be acquired for 3,000 rupees, he authorized me to close the deal by cable. I arose to leave and was putting on my overcoat when he said, 'Hold on, are you in a hurry?' I told him I certainly was not. 'Well,' he said, 'I have not given away all I have in mind, and I want you to tell me some other good chance.' I then suggested to him the opening of a new station in Africa, through the providing of the salary of an ordained missionary and a physician. This would be an annual charge upon his charity. Before I left he had entered into

this arrangement and had also agreed to do several other things calling for smaller amounts."

This man makes only one request in regard to the use of his funds and that is that they shall be used exclusively for evangelistic work. He says "other people will be interested in education, medicine, and industrial undertakings on the mission field; my line is seeing that the Gospel is preached to those who have it not." Recently he has been receiving letters which fill him with joy in the description of the large harvest of souls which has been secured through his gifts. In one section of China, as a result of his benefactions for two years, 676 Chinese, for the most part men of importance, have been led to accept Christ and to unite with the church. In one of the fifty villages in India where he is conducting work, there were 67 conversions in one year, in another, 70. Several of his India villages are likely to go over bodily to Christianity in the near future. In a certain section of western India it looks as if this man, by his evangelistic interest, backed by his generous gifts, would start a mass-movement of large proportions.

Best of all is the deep spiritual joy and satisfaction which have come to this business man as a result of his interest in the extension of the Kingdom. His growth in all the graces of Christian character is attracting the attention of his friends. Few of them, however, understand the reason.

TWO GENEROUS WOMEN

THEIR name is legion, but two instances will suffice. They do not live on Fifth Avenue or own limousines. One is a professor in college, drawing a small salary, upon which she supports herself besides helping out her family. She met the secretary of her Foreign Board on the street one day and asked if it were true that the Board had turned down the offer of the officials in a certain province in China looking to the Mission taking over the conduct of the public schools. She was informed that such was the case, as there was no money in the treasury for the support of the educational supervisors who would need to be sent out. After expressing her sorrowful surprise that such an opportunity could be allowed to pass, she said, "I cannot be content until I have done

my own little part to make possible such a strategic move as is proposed. I was about to purchase a new gown which I have greatly needed, not having had a new one for a year, and I have set apart \$50 for the purpose. I will try to get along for another year, and let you have this amount."

The secretary was so impressed by her self-denial that he took the matter up in one of the Board's publications, mentioning what this woman had done, and asking if others would not like to join in the movement. Without any further reference or pushing, within two weeks \$15,000 had been secured from givers all over the country, mostly women, and the Board cabled to China its acceptance of the offer. The two educational supervisors are now on the ground and a work of splendid promise has been launched by which the Chinese officials and the missionaries are working hand in hand in the promotion of Christian education.

The other case is that of a young lady who is obliged to support herself and her mother by taking boarders. In addition she was receiving an income of \$100 a year from a mortgage investment, and for a number of years she had been devoting this sum to the support of two native preachers in Africa. The last time she brought in her check the secretary, who knew her circumstances, expressed his surprise that she was able to maintain her gift from year to year. She replied, "I had a terrible scare. A few weeks ago I learned that the interest on my mortgage had failed, and that I would have to get along without that help. It looked for a time as if I would have to give up this work in Africa!" "How then," asked the secretary, "have you been able to secure the money?" "Oh," she replied, "I at once went to work and earned \$100 by a special enterprise in which I engaged."

That evening the secretary mentioned this incident to his wife, whereupon she remarked, "That explains why Miss W. has been going around the neighborhood taking orders for silk stockings. I wondered that she should do this, but knowing she must have some good reason I ordered a pair, although I felt I really did not need them."

How many persons situated as this young lady was, would have taken such pains to keep up her missionary giving, and how many would have let the thing drop?

GENUINE SELF-SACRIFICE

SPEAKING of sacrificial giving, here is a pretty good instance. A clerk connected with a newspaper office in Boston, who receives an exceedingly modest salary, out of which he supports a good sized family, has been getting more and more interested in foreign missions. The other day he surprised the treasurer of the mission board by handing him a check for \$100. When questioned as to how he was able to give such a sum he admitted that it was the result of certain amounts which he had saved out of his regular expenses for one year. When asked if he could give any of the items, he furnished the following:

Wore shabby overcoat one year longer, saved.....	\$10.00
Wore soft collars three months, saving laundry.....	1.80
Gave up train six months, taking electrics, saved.....	9.99
Carrying home groceries, saved.....	2.87
Clothes pressed half the time, saved in one year.....	6.00
No maid for one week.....	7.00
Three holidays spent at home, saved.....	9.98
Gave up auto trip, saved.....	8.79
Took from my summer vacation	20.00
Cash, and wearing one pair of shoes for four years.....	5.39

One cannot read such a record without a mingled feeling of gratitude and humiliation—gratitude that a servant of the Lord has been led to practice such self-denial, and humiliation that so few of us have shown the same spirit.

GREAT INVESTMENT RETURNS

From "India Awakening" by Sherwood Eddy

I KNOW of one friend of mine who, during the last twenty years, has invested about \$100,000 in a particular field in India. What is there to show for it? In that district there are 50,000 souls who have been gathered out of darkness, degradation, idolatry, and devil-worship, who are to-day found in Christian churches and schools; members of a growing moral community, who have been brought to Christ through the gifts and prayers of this one man and the workers he has sustained. He has more converts in India

than I have or ever shall have. He is as much a missionary as any who is living in India. You are a missionary. You are a witness, true or false, speaking or silent, generous or selfish; you have the power to give the Gospel to a certain number of people who are living to-day in India without hope, and without God. Do you care enough to try it?

SERVICE OF SMALL GIFTS

BY SHERWOOD EDDY

It is not the wealthy only who can help. I know of one poor girl who has worked as a stenographer for years in a big city. She offered to go to the foreign field and was rejected on account of her health. Since then she has been saving and sending her money, supporting native workers at \$30 each a year. There is a community in North India where there are more than a thousand souls that have been brought to Christ solely through native workers supported by this one frail girl. A thousand who have passed from darkness into his marvelous light, because one girl cared! How many are in the light because of what you have done?

THE PROFIT FOR GOD

BY MR. A. A. HYDE

MR. HYDE, a well known business man of Wichita, Kansas, has given the following testimony in "The Missionary Review of the World."

One of the greatest mistakes that ministers make to-day is in their ministry to the rich. Nine times out of ten a man of wealth, when well along in life, has learned that material investments are not satisfying, are a curse to his children, and are shortening his life. Most men of means are not as helpful to society as before they became rich. Ministers should go to men who are able to give largely, and ask them for large things.

Since I learned the lesson of stewardship I have made it my business to seek opportunities for doing God's work, and always try to have something on hand for emergencies. Many opportuni-

ties are offered to me to make material investments, but I always have one answer to all: "My friends, I have a better investment than you can offer to me if you search the whole world over." They usually open their eyes and wonder what that is, so that I get an opportunity to preach the Gospel to them. I have had some wonderful experiences. It is a pleasure to help when men are at their wit's ends and are on their knees praying that God will in some way further His work in which they are interested. I generally give away about thirty per cent. of my net income. These are the only investments I have made that really make me happy.

A CONSECRATED CHAIN OF STORES

MR. H. Z. DUKE, a Baptist of Texas, is giving to the cause of religion the proceeds of his twenty-one "nickel" stores. He and his wife agreed with their conscience four years ago to turn the earnings of these stores to the use of Christianity, when his savings should amount to a hundred thousand dollars. Over a year ago the sum he named was completed. Every penny earned will be used in Christian work. These stores will support missionaries, they will pay the salaries of ministers, they will comfort the needy, they will furnish the lessons of Christianity to the untaught. Mr. Duke is sixty years of age, and has been a member of a Baptist Church for twenty-five years. Since his young manhood he has given a tenth of his earnings to Christian work.

A WESTERN MAN WHO GOT IN DEEPER THAN HE EXPECTED

SECRETARY C. H. PATTON, of the American Board, in a recent address, related the following incident, which should be instructive as showing that sometimes men can be persuaded to do a much larger thing for the Kingdom than they considered to be possible.

Not long ago I received a letter from a western business man, who stated that he had been attending a convention in which three of our missionaries had taken part, that he was astonished to find

men of such intellectual ability and fine personality engaging in missionary work; that he ventured to ask one of these missionaries the amount of his salary, and was told that it was \$500; that he then concluded if a man of such calibre is willing to go to China and work for \$500 a year, he ought to make it possible for such a man to go; that accordingly he would like to have assigned to him for support a missionary to China, one who would not otherwise be sent by the Board, so that he might feel that new work was being done through his co-operation. I replied in appreciative vein and stated that as I was to be in his city shortly I would call upon him and talk over the proposition.

When I reached his city I called up his pastor on the telephone and told him what this man had in mind. The pastor expressed great surprise as the man had never shown any interest in missions and was not even a member of the church. He stated, however, that the man was thoroughly reliable, that he would fulfill all his engagements, and probably do a little more in order to be on the safe side of generosity. When I called at the man's office I found every evidence of a successful business. I decided at once to present the case in the largest possible way. The man gave me immediate attention, and the following conversation ensued:

"Well, have you got that missionary for me who will go out to China?"

"Yes, I have a man in mind; but before mentioning his name I want to explain some of the business details involved."

"Well, I told you I would contribute \$500 a year and you can count upon me to keep this going as long as I live."

"That is a very generous thought on your part; but you are mistaken in the amount involved, since \$500 is the salary for a single man. We ordinarily expect our missionaries to be married and I am sure you would want to make that possible for his own sake and in order that your representative may establish a Christian home. We consider the maintaining of the home in a heathen community as one of the most important things a missionary can do. So I thought you might be willing to raise the sum to \$1,000.

"I see your point, and I think I can do that; but have you found the man?"

"Just a minute. There are other details we ought to talk over. If this man and his wife, whom you are going to send out, are

blessed with children, there will need to be special allowances for the children's upkeep and education. These vary from five to fifteen per cent of the salary, according to the age of the child. Of course you are willing to stand for any such additional expense which might arise?"

"Well, I suppose I am in for that, and so you can put me down for whatever may be needed, should the children come. Now how about the man?"

"Pardon a further suggestion. You want to send out a pair of workers who would not otherwise be sent by the Board, that is, you want this work to be in a special sense your own. It will be necessary, therefore, for you to provide for the outfit of this missionary couple, which will amount to \$500 the first year and \$150 the second, and also their traveling expenses from their home in America to their station in China, which possibly will amount to \$700. I thought you ought to know about these additional charges. May we not count upon you for the outfit and the traveling?"

"Well, I didn't suppose I was getting in as deep as that, but I have the money and so you may consider it a bargain. Now I want to know who that man is that you have in mind?"

"One other thing I have failed to mention, and this I regret to say is the largest of all. This couple of yours out in China must have a house to live in, and who is going to build that house? Will you, or must we look to the other constituents of the Board? It would be a splendid thing if you could provide the house as well as the missionaries."

Several minutes of meditation. "So you have to build houses in China, do you? Well, I never thought of that; but of course it is reasonable and necessary. How much would such a house cost?"

"If we send your missionary, as I shall propose, into an interior province it will be necessary to ship in a good deal of material, and the house would cost not less than \$4,000."

"Would I have to pay all of this the first year?"

"No, the first year would be spent in the study of the language at Peking, and there will be no demand for the house until twelve months after."

Another period of meditation. "All right, I want to do this thing in the proper way. I set out to support a missionary without

any extra cost to the Board. I did not realize all these expenses; but I have the money and I am going to do it. I want you to know that this plan means a great deal to me. I want you to select the missionary as soon as possible, and let him come and spend a week at my house. If we are going to be partners in this enterprise we ought to know each other. Now who is the man?"

I told him I would start at once for a certain college and put the proposition up to a certain young man I had in mind. This was done, the man was secured, was appointed, spent a week in his supporter's home and in company with his wife, and sailed for China. The plan was consummated by a letter in which all the business details were put in writing. This at the donor's request. In the same letter he showed his thoughtfulness and thoroughness by stating that he would consider the pledge binding for a period of thirty years, which was his expectation of life on the insurance basis, and that probably he would arrange in his will for the work to continue in case of his death.

When I entered that man's office he was considering an annual contribution of \$500; when I left he had committed himself to more than double that amount annually, and to extra charges totalling not less than \$5,350.

A FEW STINGY MEN LEFT

THE war has been the greatest educator in beneficence which the world has ever seen. Under the pressure of war appeals hundreds of thousands of people have learned to give with liberality and joyousness who in former days found it exceedingly difficult to part with a dollar of their hard-earned cash. As a California man put it, "This war not only has unlocked the money chests of rich men, but it has smashed the locks and the hinges."

However, we occasionally hear of a man who still belongs to the stingy squad. For instance, a farmer in the state of Washington, who had accumulated his wheat for several years, sold it at the top notch of war prices, realizing \$233,000. When asked to make a contribution for the Red Cross he contributed \$100, and it took an hour's argument to get that. Finally, with the utmost pressure, they managed to get a subscription for \$1,000.

THE CONVICTION OF A SKEPTIC

From the *Outlook*

A STRANGER in Geneva, New York, notices first the massive gray-stone Methodist Church, which dominates the main street and throws its English Gothic tower skyward with a valiant air. It was built by working people, and so recklessly built that the congregation found itself saddled with a building debt of \$82,000, a weekly budget of \$230, and an income of less than \$100. In two years the debt has been cut to \$49,000 and the weekly income is nearly \$300. The church has more than a thousand members, of whom 350 are "tithers." A tither is a person who sets aside one-tenth of his income for Christian activities. These Geneva Methodist tithers are doing more than pay for their church; they are pioneers in a financial policy which bids fair to spread through Methodism.

When the Centenary Commission of the Methodist Church, the organization which is preparing for the centenary of its Home and Foreign Missions, asked me to go to Geneva to write the history of its Tithing and Stewardship Movement, I was scarcely enthusiastic. I doubted if I would find much of a "story" and, with war-giving and war-saving in mind, I doubted if I would be sympathetic toward what I found.

Nevertheless I was curious to talk to these people who found it possible to give so much in the face of rising prices, war charities, and added taxes. How did they do it?

My directions led me first to the town's principal shoe store, where I asked for Mr. Cassatt.

"We tithers," he said, proudly, turning to me after waiting on a customer, "don't feel that we begin to give until after we have returned our tenth to the storehouse. I've already paid in \$700 on the church debt, and have pledged a thousand more in ten years. By that time I hope to wipe off the \$2500 mortgage on my own home."

I tried him with a mean attack.

"Doesn't your wife ever tell you that you could own your own house sooner if you didn't pay so much on the church?"

"No, she doesn't. She's not that kind," he answered promptly. Humiliated, I went elsewhere to seek understanding.

Mrs. Silver, a young and pretty widow, lives with her four children in a shabby little house overlooking the big frozen lake. She was introduced to me as one who had just joined the Tithers' Association and wanted to give one-tenth of the dollar a day she earned by sewing bags for the near-by flour mill.

"I guess I can give one bag and trust Him to stretch the other nine," she explained. When I spoke of fuel and food and clothes, she agreed, smilingly, but said:

"There's always money spent foolishly which could be better spent by the Lord, and it ain't right to rob Him of what's his."

I went on down the frosty lake road to the home of Mrs. Silver's neighbor, Mrs. Hardy.

"What do you think of tithing?" she repeated, as she brought me into the neat, warm kitchen. "Why, if I didn't tithe I'd be picked as clean as a bird. I've got to tithe to keep goin'."

"But what does your husband say about it?"

"My husband is a drinkin' man, as I guess you've heard. He says I sha'n't touch a cent of his money, so I take a tenth of what is left after I've paid for food and rent; sometimes it's only five cents, sometimes it's ten, but whatever it is it don't belong to me."

When I returned to the church I found a meeting of a group of ministers from near-by parishes, gathered to learn the technique of putting tithing before their congregations. There were sixteen, most of them young fellows with bluff ways and honest faces. They came from farming communities and had the hard task of persuading the New York farmer that a tenth of his produce did not belong to him. I was amused at the naive way they ran business and religion together, and at first I was genuinely shocked at the familiar way in which they addressed the Deity. Their homely speech seemed blasphemous until I grasped the fact that no disrespect was intended and that they but put into practical expression the philosophy of pantheism.

"A man looks up into Jesus' face and says, 'Lord, I surrender; all to thee I owe.' And the Lord says, 'If you mean business, what are you going to give?'"

"The Lord's no fool. We get our business sense from him along with every other good thing."

"Why wouldn't the Lord take care of the tither? He knows

he gets his money that way to carry on his work. If he owns a tenth of a business, he'll see that it don't suffer."

When they knelt for prayer, I found I liked their "Amens" and "Yes, Lords" and "Hallelujahs" chiming across the speaker's invocation. It all had a lively sense of intercession and emotional validity.

Later some of them told of their experiences, especially of the rewards reserved for those who clung to their stewardship.

"You'll never find a tither in the poorhouse," one said, and another, "I'm a parson on six hundred a year; and I found I had to tithe to get out of debt."

One told of a man in Syracuse who tithed regularly when the tenth was only ten dollars a month; he prospered until it grew to a hundred dollars. This looked too big to relinquish, so he gave up the practice.

Disaster followed, until he was brought to poverty and humility. He began tithing again, and now he is on his feet financially and spiritually.

But the best story came from Syracuse, where a manufacturing concern has put the tithe into its articles of incorporation. It is a business for making dish-cloths, and has five directors, four of them brothers. They employ about seventy-five people. There is a clause in their constitution that ten per cent of the profits must go for "Kingdom work" before any dividends are paid. The business prospered, and the directors wanted to expand with new machinery and additional capital. They went to the bank and asked to borrow \$25,000. The president of the bank knew the concern, thought it a good proposition, and offered to float their bonds. The bank's lawyer went over the company's books and papers, found the tithing clause in the articles of incorporation, and called a halt. He pointed out that interest on bonds is always a first lien on a company's income; that here there was some other claim ahead of interest, and he advised that the articles of incorporation be amended to strike out this absurd clause before money could be safely loaned.

When the directors learned of this, they held a prayer meeting to decide what they should do. After prayer and hymns a secret vote was taken as to whether the offending clause should be cast forth. "Yes" meant that they would yield to the bank. "No"

that they would retain the provision. On counting the votes there were five "Noes" in the ballot-box, and the company has gone on with its old machinery and its old capitalization, but doing the biggest business of its experience.

As I took the train for New York I found myself believing the unbelievable. I had not met any one who wanted to give up tithing. I could not make any one admit that it was irksome or a hardship. In the past four years all over the world sacrifices for patriotism have become commonplaces. But we had grown a long way from the pains and privations of the Christians. We had forgotten the blood of the martyrs. It might be that their seed was quickening and a new spirit about to appear. Perhaps the indictment of Christianity that many had felt this war to be might yet be quashed and the Church return to its old-time leadership through the hard road of sacrifice and self-denial.

THE EXPERIENCE OF A TITHER

From The Missionary Review of the World

"I WENT into a mercantile business, known as the 'five and ten cent business,' in Bowie, Texas, in 1894, and in January following my pastor and I agreed to tithe for one year. Before the year was out I said, 'This suits me, and I will tithe, not for one year only, but for life.' The business prospered from the start, although begun in a small way. Having only about \$700 capital, doing a strictly cash business, both in buying and selling, of course our business was limited. Yet the first year our tenth was \$110; the second year, \$154; third, \$360; fourth, \$388; fifth, \$330; sixth, \$662; seventh, \$556; eight, \$150; ninth, \$556; tenth, \$1,040; eleventh, \$650; twelfth, \$1223; thirteenth, \$1221; fourteenth \$1,143; fifteenth \$2,742. I have tried the Lord in this business way, and I would no more quit tithing than I would quit providing for my family."

TITHING AND SUPER-TITHING

A NUMBER of articles in this number of *MISSIONARY ARMUNITION* refer to the matter of tithing. A great deal is being made of late of the tithing system, and some think that we are likely to see a revival of this definite form of stewardship. The Methodist denomination are particularly active in the matter, having organized a movement to secure a million tithers. If such a movement should become general it would do more to solve the financial problems of the church, both in the home communities and in the far reaches of missionary work than anything else. Such a movement is in no wise conditioned upon the acceptance of the tithe as a system binding upon Christians. Those who are becoming tithers as a rule accept the plan, not because it was required in Old Testament times, but because it is an appropriate and workable basis for the person of average financial resources.

There is abundant evidence that not a few of the Lord's stewards have long since left the ten per cent basis far in the rear in the matter of their giving. We have described one man who for years has been giving on the fifty-fifty plan. We recently talked with a man whose income is possibly \$20,000 a year, who gave away last year sixty per cent. and who stated that his ambition was to reach the point where he could live on ten per cent and give away ninety per cent.

A business man on the Pacific Coast, who was brought up from childhood to believe in the tithe, found that basis satisfactory, until suddenly his income began to increase by leaps and bounds. Then he discovered it was no sacrifice whatever to give ten per cent, since such an amount hardly made a dent in the amount of his earnings. He then adopted the idea of giving on a sliding scale—the larger the profits in a given year, the larger would be the percentage. Finally his gifts began to attract attention in the church and community and his partner one day upbraided him, telling him that no one else was giving in such sums, and that he ought not to get out of line in that way. He took the question home with him, thought over it and prayed over it. The next morning he said to his partner, "I cannot see that it is anybody's business how much I give away. Nor can I see why I should regulate my giv-

ing by theirs. It is a matter solely between the Lord and myself. I propose to keep on using my sliding scale, and if our business continues to grow I shall give even more than in the past." What a grand thing it would be if that man could narrate his experience in some of our leading churches! Surely it would be a revelation to some who consider that giving one-tenth is necessarily a generous thing, and even more to the vast majority of our church members who follow no definite plan of stewardship.

CHRISTIAN STEWARDSHIP

BY REV. H. C. HERRING

THE Christian view of the matter of material possessions is very simple. It is clearly stated by Christ and fully explained by the Apostle Paul. It holds that a man is not an owner but a trustee. No matter what he thinks or says or does, the title to what he calls "his" property remains in God.

Limiting our view for the moment to material possessions, Christian stewardship requires that a man hold himself responsible for the way he gets money, the way he uses it and the way he spends it. The test of his character is found here, not in his professions or prayers. We know it and he knows it.

A sweeping principle this? Admittedly, yes. It applies all the way through every day from the time one wakes until he sleeps again. Let us leave out of view just now its application to ways of getting money. Think only how it applies to use and expenditure. Plainly not a cent can be held, invested or spent to suit one-self,—without a breach of trust. Purchasing bonds, running a factory, buying beefsteak, bestowing charity—all come under the same law. The question has to be answered—"What does the owner desire done with this cent or this dollar?"

Of course, one can apply this principle in a way to make himself—not it—ridiculous. If he spends enough time to earn a dollar debating how to spend five cents, if he rules out joy and beauty on the theory that the owner likes things bare and ugly; if he gets such a notion of his importance that he lavishes money on his comfort or whims; or if he grows so wise and virtuous that he sets up as a critic of his neighbors, it is time to appoint another trustee. He

has vacated his office. But these things are needless. All duty needs to be mixed with good sense.

Good sense declares that of a man's annual income some part must be used to meet the needs of himself and those dependent on him. These needs are many, bodily, mental, and spiritual. Some part is required to make provision for the future. This will vary according to circumstances. Some part must be used for others. All must be used for God. All comes under the law of Christian stewardship.

The problem is to get the right proportion. One will never get it by luck. He will never drift into it. He must think it out. He must hold himself to the course defined by conscience.

It will help greatly if he asks his conscience to express itself in terms of arithmetic. If it says, "You ought to give away all you can," it leaves a big loop hole for self-deception. If it says, "All things considered, you will most fairly meet the obligations of stewardship if you use this year——per cent for yourself and——for others," it is getting down to business.

In other words, sound sense as well as sound Christianity calls for proportionate giving. It is the only thing which pulls a man up face to face with facts. Test it for yourself. See if you can think out a thoroughgoing plan without putting it into a percentage. Are you prepared to stop short of a thoroughgoing plan?

What per cent? Depends. The old Jewish rule was ten. A great many in our time find this fits their case. That is for each of us to find out. It is perfectly certain that for some it ought to be more. The man with \$10,000 a year who uses nine-tenths for himself looks shabby beside the man with \$1,000 a year who also uses nine-tenths.

For some there are conditions under which the per cent ought to be less. Incomes which barely support life, exceptional years which consume all one's earning, reverses which wreck your plans all these things enter in. Nobody will have much trouble working out the problem if he really comes to grip with it.

MY LAST TWO TRIPS

THE secretary, Egbert Smith, of the Southern Presbyterian Board, has been very successful in persuading churches to increase their giving. We asked him to tell how he did it, and this story is the result:

On my last two hurried trips among the churches I visited about twenty, addressing two churches a week, one on Sunday morning and night, the other at the mid-week service. My regular procedure was to take no offering at any of these services, but after the night service to meet the elders and deacons of the church, the pastor presiding, propose for their adoption a certain amount as the officially authorized, permanent annual foreign mission goal of the church, offering to stay a day or two with them to aid in securing individual pledges payable annually, covering the amount proposed.

My object with each church was not any special or extra contribution, but a permanent foreign mission advance, it being understood that such advance was not to reduce the church's obligations to the other causes.

In every case (except one where previously made church plans precluded the effort), after full discussion the suggested amount was unanimously adopted. It is remarkable that in no case was even one dissenting opinion voiced. In each case the amount was completely covered by individual pledges secured thereafter, with the active co-operation of the pastor or some church officer.

The suggested amount averaged between three and four times what the church had given the previous year. Most of the churches were of very moderate size, the extremes in membership being a church of 1,150 resident members which went from \$1,513 to \$6,000, and a church of 68 resident members which went from \$249 to \$1,200.

Other churches were: One of 523 members which went from \$857 to \$2500; one of 735 members which rose from \$1,447 to \$4,000; one of 170 from \$385 to \$1,500; one of 183 from \$220 to \$600; of 204 from \$555 to over \$1,200; of 259 from \$204 to \$800; of 145 from \$216 to \$1,500; of 513 from \$293 to \$1,200; of 227 from \$482 to \$1,800; of 492 from \$548 to \$1,000; of 202 from \$88 to over \$400

etc. I brought back with me, as advance payments on the first year's subscriptions, over \$12,000 in cash.

At one of these churches of 345 members, which had for years been contributing the \$1,200 Annual Cost Fund of one missionary, the officers adopted the suggested annual goal of \$2,400, or two missionaries. The wealthiest member of the church, who was present at the Wednesday night service, undertook as a lifelong obligation the \$1,200 Annual Cost Fund of a missionary, paying the first year in cash. On top of that the individual subscriptions over and above the previous years' pledged goal of \$1,200, went to \$2,000, lifting the individually pledged annual total of the church from \$1,200 to \$4,400 of which \$2,790 of the first year's obligation was paid in cash.

At another little town where the church of 207 members had given the year before \$591 for foreign missions, the largest sum it had ever contributed for that cause, the officers adopted the suggested sum of \$1,200 as their annual foreign mission goal. The wealthiest man in the church, after hearing the Sunday message, without waiting to be approached, assumed the \$1,200 Annual Cost Fund of a missionary, paying the first year in advance, then, calling in his lawyer, he had him draw up a contract between himself and the Foreign Mission Committee by which he bound himself, his heirs, assigns and administrators, to continue the \$1,200 payments for twenty years. It was good to see this man's beaming face after the deed was done. On top of this the pledges went to over \$1,800, thus superseding the \$591 of the previous year with an individually pledged annual total of over \$3,000, of which \$2,400 of the first year's subscription was paid in cash.

A widow lady with children, who was supporting herself by keeping a boarding house, pledged to the foreign mission cause the \$20 per month received from one boarder.

A visit to a little church in a section where the Tom Watson anti-missionary influence was strong, resulted in the quintupling of the foreign mission annual offering. About eight weeks later the pastor wrote me that since the visit his congregations both morning and night had been larger than ever before in his eight years' pastorate.

WHAT ONE CHURCH IS GIVING

THE Church of the Atonement in Germantown, Pennsylvania, has given in the past ten years an average per member of \$25 to congregational expenses and \$69 to missions. During twenty-three years this congregation has given to missions the sum of over \$153,230. For fourteen years they have averaged \$6,770 per year, and for the last nine years \$8,272 per year, while the current expenses of the church are never over \$3,000 a year. This has all been accomplished without missionary committee or organization of any kind or any personal solicitation, but simply by the presentation of the opportunity more or less at all services, and by letters from different parts of the field from week to week at every mid-week service.

ÆSTHETICS, CHARTS AND MISSIONARY FUNDS

From "Men and Missions"

THE pastor of a very wealthy church, some ten years ago, placed over his pulpit that motto of the Laymen's Missionary Movement: "Not how much of my money will I give to God, but how much of God's money will I keep for myself." The striking statement began to do its work. A rich woman not interested in missions came to the pastor and said, "I wish you would put that sign away. It offends our æsthetic taste and is not in keeping with the beautiful surroundings." Typographically she was correct. The pastor protested that he could not possibly do so as the motto would undoubtedly help to bring a large increase in missionary contributions. She offered him \$500 if he would remove it. "That is not enough," said the pastor. "That motto is worth a missionary a year." On inquiring how much a missionary would cost, and being told that \$1,200 a year was necessary, she consented to give it. The motto was removed to the Sunday School room where it again began its quiet work, but the woman had for the first time learned the lesson of stewardship, and since that time has given \$50,000 for a local charity, and still supports her missionary.

PASTORS AND SECRETARIES CO-OPERATING

By a Secretary in "Men and Missions"

EVERY mission board secretary and all who have had experience in soliciting gifts from individuals know full well that the best way to secure such gifts is with the

CO-OPERATION OF THE PASTOR

One minister told me of this incident in his own experiences: He went one day to call on one of his wealthy men, a manufacturer. In this man's office, hanging on the wall over his desk, was a sign reading, "I neither lend nor give away any money." The minister walked over to the desk and turned the sign around with its face toward the wall. The manufacturer swung around in his desk chair and said, "Dominie, you are the only man who ever had the 'nerve' to do that sort of thing and 'get away with it.'" The pastors who have won the confidence of their wealthy men are to be congratulated. It is a striking tribute to their tact, courage and efficiency, and all who are thinking of asking for gifts for the Lord's work would do well to remember the influence these pastors have with their church members and to follow their advice and suggestions.

GOING OVER THE PASTOR'S HEAD

Sometimes it is impossible to work through the pastor. One must go over his head in order to accomplish anything. Here is a typical illustration: In visiting one large city there was placed in my hands by a layman a list of fourteen names of wealthy men and women who were all members of the same church. Before calling upon any of these persons I asked the pastor of the church to indicate to me the best means to employ in approaching these persons. He replied, "Do not approach them at all. They are not interested in missions and would not give you one cent if you should call upon them. It would be an utter waste of time to interview them. Leave them alone." I went away discouraged, thoroughly convinced that he was mistaken and yet unwilling to disregard his advice. Early the next morning one of this minister's leading business men called me on the phone and asked, "Did my pastor advise

you not to call on those wealthy men and women whose names I gave you?" When I replied in the affirmative he said, "Do not pay any attention to what he says. Go right after them and you will secure some large contributions." Hesitating for several hours, I finally decided to take this layman's advice. I called on all the fourteen men and women and secured contributions from twelve of the fourteen. One woman who gave me \$500 remarked, "I give this to you on condition that you promise not to let my pastor know anything about it." A man who made a large subscription said, "The only condition attached to this gift is that neither my minister nor the officers of my church shall know anything about it." Of the twelve contributors all but two or three laid down conditions of this kind.

LACK OF FAITH, TWO TYPICAL INSTANCES

One Sunday several years ago I was sent to a certain church to give an address at a time of financial crisis in the work of the Board with which I am identified. I was entertained at the home of a fine Christian woman who remarked to me on Saturday evening, "Our pastor is not much interested in foreign missions. If you make any attempt to-morrow to secure money from the congregation he will probably discourage you, but I hope you will ask for money, for I know two persons in the congregation who want to give you something. The next morning, as we were entering the pulpit, the pastor said, "I hope you will not ask for any money this morning. There is no money here and I do not want you to be disappointed." On assuring him that I was willing to run a risk, he said he was willing to have me refer to the matter in my address, if I would do so "casually." I followed his suggestion. At the close of the service a woman in the congregation gave me \$500 and another member of the congregation handed me \$100. The pledge for \$500 was given as a "special gift which would not be renewed thereafter." A personal letter to the donor each year since that time, however, has brought a renewal, so that a "casual" remark toward the close of an address has already brought into the treasury \$2,000, and there is little doubt that much will follow in the future.

On another occasion I was assigned by a local committee to a small suburban church. There was just one street in this suburb.

As I walked up the street on my way to the church I was impressed by the signs of wealth as evidenced by the beautiful homes and grounds along the way. The church was small, seating not more than 200 persons. The actual congregation that morning numbered 82. The pastor's first remark was, "I do not see why the committee sent any speaker out here. There is no money in this congregation, and if you should make an appeal for funds you would not receive \$10. However, you may go ahead if you like." I made my appeal. At the close of the service a man walked up and said, "In your morning mail you will find a check from me." I thanked him and he walked out of the church. When he had gone I turned to the pastor and asked, "How large a check do you think that man will send me?" He replied, "I doubt if he will give you over \$25." On opening my mail the next morning I found the check as promised. It was for \$500. Several other individuals also placed contributions in my hands—bringing up the total from that little congregation to \$1,264. The pastor's faith was not as great as that of his people.

CONCLUSION

The way to secure individual subscriptions is to ask for them in a personal, definite way for specific objects. If approached tactfully and above all in confidence on the part of the solicitor, people will respond. The great trouble with most of us is that we feel that money for the Lord's work is to be coaxed out of the people. Such is not the case. The average man is looking for opportunities to invest his money in good causes. When he becomes convinced of the needs, his gifts are forthcoming.

AN OLD-TIME GIVER

As an example of well-ordered and liberal giving of other days no name carries more honor than that of William E. Dodge, of New York. The firm of Phelps, Dodge and Company, of which William E. Dodge was so long the head, was known around the world for its integrity and for the breadth of its operations. Starting as a purely mercantile concern, it expanded with great rapidity until it embraced nearly all the leading lines of business—mining,

lumbering, manufacturing, railroads,—a vast array of interests, and all worked with consummate skill and almost invariable success. It was the age of the introduction of the railroad, the steamboat, and the telegraph, and no man was quicker to discern the large possibilities of new business development than Mr. Dodge. The same may be said of his charities. They were almost bewildering in variety and scope, and many of them were comparatively new.

Mr. Dodge dated his interest in foreign missions from hearing the story of the Williams College students at the Haystack, which happened after he was born. His first charity money, raised from a potato patch when he was thirteen years old, he devoted to Obookiah, a native of Hawaii who had come to Yale to get a Christian education, with the idea of returning to his people as a missionary. This incident led to the establishment of the famous mission of the American Board in the Sandwich Islands.

Beginning thus early, Mr. Dodge formed the habit of generosity, and this accounts for many things in his career. A friend who knew him well said, "Men of known wealth and liberality have generally been obliged to shield themselves from appeals, and not infrequently have become chilled or even hardened under the constant pressure; but I have been surprised at the patience and even enthusiasm with which Mr. Dodge took up each new cause. He never seemed to lose the freshness of his interest." Simple, courteous, direct, wise, he was rarely "taken in," and never dismissed a worthy applicant with bruised feelings.

But when we speak of William E. Dodge we must not forget his father-in-law and partner, Anson G. Phelps, whose reputation for benevolence is not eclipsed by the younger man. Giving throughout life from a princely fortune, to about every known cause, he left in charitable bequests \$600,000, at that time an astonishing sum. Mr. Dodge learned much from this sincere, able man. As a pair they stand unrivaled in the annals of benevolence. Both of these men managed to transmit their benevolent inclinations and talents to their descendants. What a record it is! Mr. Phelps's son, Anson G. Phelps, Jr., quite different from his father in not caring for business life, was said to have had three passions "books, music, and benevolence." As for Mr. Dodge's family, the eldest of his seven sons, William E. Dodge, Jr., who took his father's responsibilities in business, came also to wear his mantle

in many public interests. Of his grandchildren, one, Anson P. Atterbury, was a successful New York pastor; another, Boudinot C. Atterbury, was a missionary in Syria; and another, D. Willis James, as a vice-president of the American Board and as a princely giver in many lines, became one of the best known philanthropists of our time. In the present generation of this remarkable firm we find such well known philanthropists as Cleveland Dodge, who is treasurer of the American Committee for Armenian and Syrian Relief, and Arthur C. James, who has made munificent gifts to many causes at home and abroad.

THE WILL OF A PRINCELY GIVER

"H^AVING been greatly prospered in the business which I carried on for more than thirty years in this my adopted country, and being desirous of leaving some expression of my sympathy with its religious, charitable, benevolent, and educational institutions, I give and bequeath out of the rest, residue, and remainder of my estate, after payment in full of all the gifts mentioned in the foregoing articles of this my will, the following legacies." This statement is found at the head of that section of the will of John Stewart Kennedy, of New York, who died October 21, 1909, in which he makes his principal benevolent bequests. After this setting forth of his motive he proceeds to give away to forty-six institutions and organizations the sum of thirty million dollars. Nearly two million dollars were given to charity through specific bequests in the other section of the will. In the amount of money disposed of directly for benevolent work this is one of the greatest wills in history. When we consider the spirit which pervades the document we place it in a class by itself. It is the most remarkable document of its kind ever issued. It marks a new era in benevolence. Through all the legal forms and the carefully thought out provisions for remote contingencies, covering many institutions and an impressive array of relatives and friends, there breathes the spirit of a great soul expressing a high sense of obligation to humanity.

Next to the spirit of benevolence which characterizes this will it is noteworthy in six different ways:

1. Mr. Kennedy made no gift to perpetuate his own memory or to bear his own name. There is no suspicion or hint of self-advertising. To give away over thirty million dollars in a manner as impersonal as legal procedure would allow is somewhat noteworthy.

2. Note also the fact that this business man of vast affairs attached no hampering conditions to his bequests. Having selected the institutions which he wished to aid, and in which he had confidence, he was content to leave it to the trustees of these institutions to see that the best possible use was made of the bequests. "For the uses and purposes of said society" is the recurrent phrase as he remembers the missionary organizations of his own and other denominations. Mr. Kennedy's example re-enforces what some generous people do not realize, that the wisest givers are unwilling to embarrass trustees through specific conditions which reach far into the future.

3. He did not give to charity at the expense of his own family or others who might naturally look to him for remembrance. The liberal provision for the widow and for a wide circle of friends, the inclusion of lifetime friends, and his generous distribution to employees, all bespeak a rarely affectionate and appreciative nature.

4. The comprehensiveness of the charitable bequests calls for notice. Here are forty-six institutions remembered. What a list! Colleges at home and abroad for men and women, white and colored, the Young Men's Christian Association and the Young Women's Christian Association of New York, the Academy of Design, the Metropolitan Art Museum, the Public Library, the Cooper Union, the Children's Aid Society, the United Charities, the City Mission Society, the Tract Society, hospitals, too, and dispensaries—were ever so many and so diverse institutions brought together in a single document?

5. Among the objects which Mr. Kennedy remembered, Presbyterian organizations hold the most prominent place, notably the mission boards of his own church. Nearly three million dollars was given to each of the three leading boards! As a Presbyterian Mr. Kennedy very properly gave mainly to Presbyterian objects, yet did he not confine himself to these. He gave to Robert College at Constantinople a magnificent sum, and remembered two other colleges in Turkey connected with the American Board.

6. Finally, Mr. Kennedy expressed in his will his deep interest in scientific benevolence. It is well known that he was the donor of the United charities Building in New York. The will is added evidence of a special and deep interest in the better methods of relief which are coming into vogue.

In spite of its modesty the will is a remarkably self-revealing document, and on this account it has done more to allay the unreasoning and indiscriminating criticism of the rich which abounds in certain quarters than any recent event. Mr. Kennedy's bequests give color to the saying which some challenge, "A noble rich man is the greatest achievement of God." May his example be followed by many others to whom God has given the opportunity to convert wealth into moral and spiritual power.

DOES IT PAY?

TWENTY-SIX years ago there was not a man in all the region of Luebo, Africa, that had heard the name of Jesus. Now there are over 15,600 believers. Twenty-six years ago there was not a man that knew a letter in any alphabet. To-day there are 15,400 in day schools and 32,000 in Sunday-schools. Twenty-six years ago there was not a man, woman or child in all that great region that could utter a syllable of intelligent prayer. When Bishop Lambuth was there he estimated that at six o'clock every morning 20,000 people gathered in the various villages for morning prayer. And this is but one of the ten missions conducted in Africa by the Southern Presbyterian Church.

LET THE PESSIMIST TAKE NOTE

From *Missionary Review of the World*

LET those who think Christianity is a spent force ponder the following: When Carey, the first Protestant missionary of the world, went to India, the whole number of nominal Christians in the world was about 200,000,000. Now there are 500,000,000. When he, in the eighteenth century, went out from Christendom as a missionary to the dark world of heathendom, the population

of the world was about 1,000,000,000. It is now supposed to be about 1,500,000,000, which is only another way of saying that, while the population of the world has increased during this period fifty per cent, Christianity has increased 150 per cent, and the ratio shows that the cause of Christ advanced more within the past twenty-five years than it did in the seventy-five years preceding. Our God is marching on.

REALIZING GOD THROUGH MONEY

BY HARVEY REEVES CALKINS

THERE are many ways of realizing God, for

“God fulfills himself in many ways.”

He may be realized in prayer. Most people pray; I fear not many realize God in prayer. God may be realized in service. Slowly, very slowly, our generation is coming to know this. God may be realized in sacrifice. We do not know much about that. God in loving kindness is going to let us know something of it during these tremendous months.

However, the “average” Christian man, the man who scans the newspapers and reads the *Saturday Evening Post*—if God is to be realized by that man, he must be realized in terms of material value. That is where the average man is living. That is where he has always lived, for that is where God placed him, in the midst of things.

When the poor widow was utterly cast down, the prophet asked, “What hast thou in the house?” He did not say, as some good ministers might have said, “Think oftener of heaven, my sister, and you’ll feel better!” The worried woman’s thought was in the house, where nothing remained for her creditors but a pot of oil; and that is where God met her—measuring oil. It is idle to exhort driven business men to “come to prayer meeting.” Their whole thought is immersed in their business, and ought to be; and that is where God will meet them and claim them, if so be that we, their ministers, are wise enough to recognize Christ’s Gospel of property, and strong enough to preach it.

PUTTING WAR OUT OF BUSINESS

FOREIGN MISSIONS AS A PEACE PROMOTER—HOW THEY DIFFER
FROM RED CROSS CHARITY—BOTH SHOULD BE
SUPPORTED TO THE LIMIT

(Report of an Address by Rev. James Vance, D.D., at the Northfield Conference, August 1918.)

It has been suggested that during the prevalence of the war large sums of money expended by church bodies on foreign missions should be donated to the Red Cross. In support of this it is urged that the fact that Christian nations are now engaged in a bloody war in Europe disqualifies their representatives from preaching the gospel of peace and good-will to the non-Christian nations. This proposal will no doubt meet with approval among large numbers who believe that foreign missions are unimportant, somewhat fanatical, and may just as well wait, while Red Cross is important, patriotic, practical and urgent. They ask why we should not stop trying to win the world until we have won the war. One Christian minister reasons that it is more important to save one soul than a thousand lives. This estimate that foreign missions are trying to save souls and Red Cross to save lives is an inadequate and mistaken estimate of the purposes of both organizations. The Red Cross is far more than a ministry to the bodies of men; it is pre-eminently a ministry to the spirit. She sends the soldier back to the battle line not only with a sound body but with a valiant and unconquerable spirit. Foreign missions, on the other hand, are far more than a ministry to the soul. The missionary is not engaged in trying to foist a creed, but share a blessing. The hospitals and schools, as well as the work of the evangelists, are intended to show men not so much how to die as how to live. Therefore, there is no real conflict between foreign missions and Red Cross; they are not competitors, but comrades, moving in the same direction and toiling for the same end. It is therefore a vicious plea which would rob one to support the other. The proposal is not practicable; Foreign Mission Boards handle trust funds, their money is received for a definite purpose. If the \$100,000,000 recently contributed to Red Cross purposes should be diverted to foreign missions there would be a storm of denunciation, but it would be no less reprehensible if it were reversed.

THE CALAMITY IN EITHER CASE

If foreign missions were discontinued it would mean the destruction of an organization built up through long years and by most laborious processes. Expensive equipment provided for the workers employed in foreign lands would be seriously injured and the workers left stranded. The situation would be comparable to that if the Red Cross work were cut off, and the thousands of doctors, nurses, and the many hospitals were left with no treasury behind them. Either course would be a calamity. The example of our Allies in Great Britain and Canada, where are some of our largest missionary boards, discredits the proposal to discontinue missions until the war is over. The burdens of the war have pressed on these peoples as they have not begun to in America, yet they have largely increased their gifts to the mission cause. They have felt that this is no time to take a backward step in the prosecution of the greatest of all wars. The Christian people of America can do no less than these people.

The chief objection to the suggestion is that the foreign mission enterprise is our greatest war measure. We are waging a war against war. The gospel is doing more, perhaps, than anything else to put war out of business, and the spread of the gospel is our one substantial hope of a new world in which war will be impossible.

ISAIAH'S VISION OF PEACE

In seeking a remedy, something in which is the promise of making war a thing of the past, we have Isaiah's vision. In his picture of world-wide and enduring peace he paints in a great leader, a hero, God's man; sanest and strongest of his race, a man of wisdom to think out world problems, a man of counsel and might who can rectify world wrongs, a man of knowledge and of the fear of the Lord who can reconcile world alienation; strong son of God, the hope of the future world. Isaiah paints next a judgment; wrong must be sentenced and right rewarded. Oppressors must be dragged down from the seat of power, and the bound of the earth have their emancipation. It must be a peace in which the poor shall have justice and the meek equity. No peace is permanent which comes through compromise; far better wage war forever than crawl before the beast. The third thing in the picture is a social millen-

nium. The savage forces of the earth have been transformed and life is safe for all. Fear has been slain out of life and men have ceased to prey on each other. The fourth thing is a message; world-wide peace has been accomplished because the earth is full of the love of the Lord. It has been a conquest, not through force, but through ideas. This is Isaiah's remedy for war—God's truth disseminated among mankind. This is the way war is going to be put out of business, through the proclamation of the gospel.

ESSENTIALS TO A WORLD-WIDE PEACE

There are at least four things essential to lasting peace. First the recognition that the ethical standard for a nation is the same as the ethical standard for an individual. No national necessity can ever consecrate into a virtue a deed which, if committed by any individual, would be regarded as a crime. The Hun and all who adopt his creed of force must learn that there can be no double standard of morals in a world governed by a righteous God. Next the world must be made safe for people to dwell in, or, as we say, safe for democracy; safe for the pursuit of daily duty free from the menace of violence; safe for childhood. Womanhood must be regarded as sacred, and old age treated with reverence. The common man must have an equal chance with the superman. Again, hate must be slain as a motive of conduct, both in nation and individual, and good will enthroned in its place. In addition to these three there must be a world leader, one whose fitness for leadership is so evident that none will deny it, whose understanding of men is so racial that all will feel at home in his presence, whose sympathies are so international that every nation will feel safe in his hands, whose experience of life is so cosmopolitan that no citizen of any land will harbor fear under his benign rule.

When such a leader comes, the beginning of the end has come for war. In a word, the four essentials to world-wide peace are—a single ethical standard for nations and individuals, a safe world, the law of love as the supreme law of society, and a great international leader. These can be realized only through the gospel of Christ. It is the only thing which meets the situation. Christianity has one moral code for nations and individuals; its great moralities are binding for all classes, colors, nationalities, ages, races, and worlds. Christianity is the evangel of democracy. Wherever it goes, it

produces democracy. It discovers the worth of the individual and reveals his rights; it is the most powerful instrument of human freedom ever employed against despots and its dream is human brotherhood. Christianity is also the religion of love, and sums up law in the one word—love. It names God in one word—love. It purposes to establish a state of society in which men will be related to each other aright, because of good will. Then also Christianity presents the great world leader, the supreme personality, the matchless superman, the world's hero—Jesus of Nazareth. The gospel is the religion of a person, not of a book, a church, a ritual, a history or a dogma, but of a man. Christ proves Christianity.

So foreign missions are the greatest endeavor toward internationalism in which men can engage.

GIVING BY NATIVE CHRISTIANS

From Record of Christian Work

CHINESE Methodists are proving themselves worthy brethren in liberality of their fellow-churchmen in America. For the financing of a forward movement in China they have already pledged \$320,000 Mexican. The amount aimed at is a third of a million in gold and the investment is to be placed in schools, hospitals, and colleges.

A GREAT PREACHER'S REMEDY

PHILLIPS BROOKS was once asked: "What is the first thing you would do if you had accepted a call to become the rector of a small, discouraged congregation that is not even meeting its current expenses?"

"The first thing I would do," he replied, "would be to preach a sermon on and ask the congregation to make an offering for foreign missions."

Phillips Brooks was never called to that kind of church, but many pastors and congregations to-day are proving in their own experience that the best way to keep out of debt, develop a healthy church, serve the local community, is to adopt a world missionary policy and make offerings for carrying the message of Christ into all the world.

MISSIONARY AMMUNITION

**FOR THE
EXCLUSIVE USE OF PASTORS**

NUMBER VI

THE CALL TO FOREIGN MISSIONARY SERVICE

MARCH 15, 1919

**PREPARED BY A COMMITTEE OF THE
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA**

**AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS
BOSTON, MASS.**

1919

FOREWORD

No higher opportunity comes to the Christian minister than that of guiding the consecrated young life of the Church of Christ into those realms of service for which the individuals seem best fitted either by natural inheritance or by acquired training. Facts which are available seem to indicate that our pastors have not fully appreciated the wonderful opportunity they have in bringing the calls for world-wide service before the young boys and girls and the young men and women in their congregations, although all the evidence tends to show that this is the period during which life choices are made.

In view of the unparalleled opportunities and needs which have come out of the war, together with the larger and more sympathetic understanding of the old needs which have persisted throughout the centuries, may there not be a real revival of effort on the part of those to whom the leadership of the Church has been committed to bring before the most promising young men and women of the Church "the fields white unto harvest" and the call of the Master Himself, out of lives surcharged with the spirit of prayer for the laborers for whom the untaught and unshepherded people of the world are waiting ?

NEW MISSIONARIES URGENTLY NEEDED

AN APPEAL ISSUED BY THE LEADERS OF THE FOREIGN
MISSION BOARDS OF CANADA AND THE UNITED STATES

"The need for recruits for foreign missionary service eclipses all other needs."

THE war is over! The battle for the ideals of righteousness, justice, and truth has been won. The victory has cost enormously in money, suffering, sorrow, and life-blood. Men have willingly sacrificed everything, including life, rather than yield their principles. They have left a legacy of heroic service that must be neither forgotten nor lost. The banner they have carried forward in war must be held high in the days of peace.

This privilege belongs peculiarly to the young man and woman of this generation. The new task will be harder than the old, for it will be shorn of the glamour, the excitement, and the pageantry of war.

The war was won with armies. It will need more than armies to keep it won. It will require men who have the power to see and follow ideals when the world has lost sight of them; men who have the capacity to draw their motives from unseen and hidden sources; men who have wills strong enough to remain faithful and patient when God is working in His ordinary and more deliberate ways.

The Christian Church must accept this challenge. Upon the ministers at home and missionaries abroad will devolve the leadership.

Our appeal is to those who have heard the call of War. The call of Peace is even more arresting. The war must be interpreted to the Nations of the World. They must realize that spiritual forces are more powerful than material, that righteousness exalts a Nation, that Brotherhood and not rivalry must determine international relationships, and that sacrificial service is essential to the world's well-being. These truths are at the heart of the missionary message. They must be carried to the ends of the world.

The welfare of the world will depend upon men who have incarnated these truths in their lives and are willing to live for them.

The Mission Boards of all the Churches in Canada and the United States have consecrated themselves to this task. They need men and women in larger numbers than ever before. Every phase of the work needs strengthening. The strongest and finest qualities of brain, heart, and hand are required. The demand is for minis-

ters, teachers, physicians (men and women), nurses, agriculturists, technical workers, business men. God can use every talent a man possesses. This appeal is to you. We are face to face with a great crisis.

It is the day of opportunity for young men and women.

Again can it be said Christ has gathered His disciples about Him and with greater intensity than ever before is saying:

Go ye therefore to all nations, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world.

THE DESPERATE NEED OF AN ADEQUATE SUPPLY OF PROPERLY TRAINED WORKERS

REV. STEPHEN J. COREY, LL.D.

THERE are probably at the present moment 2,500 fewer Protestant foreign missionaries at work in the world than there were before the war. Those who were familiar with the desperate need for workers in normal times tremble with apprehension as they face this tragic diminution in the forces at the front. While some of these will return to the work, we cannot hope that anything like the full number, or even half the number, will be found soon on the field again.

Our colleges and theological schools have been so stripped of young men by the war that there will be practically no senior classes graduating this year, and the classes of next year will be greatly depleted. This will be true even though a large proportion of the students released by demobilization re-enter college very soon. We are faced with the possibility of a shortage of missionary candidates which may be greater in the next two years than it has been this year.

The United States, having suffered smaller losses in the great war than the other great Protestant nations, will for the present have to provide by far the larger proportion of new foreign missionaries for some years to come. Great Britain, heretofore the leader in the number of missionaries, is so stripped of her young college leadership by deaths in this war that America, instead of furnishing one-half of the needed new missionaries in the near future, must of necessity provide a much larger proportion.

These facts are sufficient to sober and even alarm us as we face the task of the immediate future. I must bring to you, however, another consideration which it seems to me is even more convincing and impelling than the others. It is the fact that world conditions have been so changed by the war that our old plans and programs

for occupation of the fields cannot be considered new for one moment. We must revise our whole missionary thinking and doing in the light of the greatest favorable combination of circumstances which the world has ever seen. Doors of opportunity which were ajar before the war are now flung wide, and calls to advance which then seemed imminent are now so urgent and immediate that only the words of the Master Himself can at all express the crisis of necessary advance which is upon us: "We must work the works of Him that sent me while it is day; the night cometh when no man can work."

Nothing short of an entire readjustment of our sense of values in regard to this work will do in this hour. If we accept the obligations which face us in the mission fields today, there is only one thing we can possibly do—that is to take the life selection part of our work from the place which it now occupies, namely, the place where this holy task receives but the tag-end of our effort and strength, and put it in the supreme place where it belongs! No campaign, no money-securing drive, no administrative effort should side-track this greatest of all tasks committed to us.

How fitting for this hour are these burning and classic words of Keith Falconer, the pioneer missionary to Arabia:

While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field.

A new thrill has come to American manhood. The young men who have gone to the front have been fighting for sacred ideals, for human freedom, for the liberation of women and little children. Many of those who have stayed at home have had the same lofty purpose. There is a new unselfishness in the world today. America has been giving her young life not only for others, but for other lands and other races. We have been crusaders on a distant continent and in a great cause. The same dominant note runs through the call for service in distant mission fields.

America has a new acquaintance with the world. We have formerly been the most provincial of the Christian nations. We are now one of the most neighborly and far-reaching in our sympathies. Because our country was satisfied, selfish, and provincial in its policies, it was difficult before the war for us to think in world terms. It is easy now. Our living and planning for the future will touch the ends of the earth. Every one who thinks will have an interest in foreign lands from now on. The war has introduced us to mankind. God pity us if we shrink within ourselves again!

THE NEEDS AS I FOUND THEM

REV. GEORGE H. MYERS, D.D.

EN ROUTE to the Orient, I threw all sentiment overboard. I determined to see if the large increase asked in missionary gifts would stand a close business investigation. Had the work on the field advanced so much more rapidly than our home conception that largely increased gifts were necessary?

A Village Church.—Some of my friends had supported a native worker, Dng Coing. I was glad for an opportunity to visit his charge. The church was 12 x 20 feet. It had 468 members besides adherents. Of course only a small part of the congregation could get into the church. They were very anxious for a new church and were giving sacrificially to pay for the lot. One old, lame man, after giving all the rest he could, had given his house and lot. Another old, blind man had made the greatest sacrifice for a Chinese—he had given his coffin.

That church had met the needs of the congregation five years ago, but was inadequate to the present needs and blocked advance. I saw many, many similar cases.

A Korean Provincial Capital High School.—Here I found a splendid American teacher, a graduate of one of our best universities. He had specialized in education, and had his Master's degree. His school was the only school above primary grade for 900,000 Koreans. His equipment was an unused seven-room dwelling! Every square inch of space was being used.

How wholly inadequate, not even 20 per cent efficiency! Not one-fifth could attend who wished to come. The building met none of the government requirements. There was no library and no apparatus except a little he had made. That splendid man's life investment is reduced 80 per cent in results because we have failed to furnish proper tools. Is it fair to him or to Christ? This incident could be multiplied scores of times.

So it is everywhere. City churches needed! Village churches needed! Colleges needed! High schools, grammar schools, hundreds and thousands of primary schools needed! Books and apparatus needed, dormitories needed! Hospitals, printing presses, pastors' houses, and, Oh, so many, many other things needed! Millions of dollars' worth of imperative necessities needed now to care for our compelling tasks.

Under-manned Work.—I visited what is unquestionably the most important native church in Manila. The splendid, strong pastor is

fitted to his task. He has proved his efficiency by his overflowing church—his Sabbath School filling the yard and neighboring mission houses. A missionary broke down and had to return home. His task as a theological professor was loaded on this man. Another's furlough came and his invalided wife had to be taken home. His task as mission superintendent was also loaded on this capable man. The editor of the mission paper had to go, and still another man went, and then he was carrying or trying to carry five men's tasks. Result: overwork, inefficiency, every task suffering. A crime against the man and against Christ's work.

I visited the superintendent of a district in India. His work was too large, more than any man could attend to right. A second man carrying a like load breaks under his task and the first man is made responsible for both; then a third goes, and, for a time, even a fourth. He remains alone and has to carry all. Such methods kill good men, compel inefficiency, and are utterly inexcusable. I could multiply these incidents in more than a hundred cases, differing only in details.

So preachers are needed, teachers, industrial school teachers, agricultural school experts, many doctors and nurses. The list can be expanded indefinitely. And even more women are needed than men! Everywhere the appeal is: Oh, God, give us the men and women, and give us equipment!

UNOCCUPIED FIELDS

REV. CHARLES R. WATSON, D.D.

[From the Foreign Missions Conference Report of 1916]

WE MIGHT well begin our survey in Manchuria. In the province of Holungkiang we find an unoccupied area with a million and a half people in it. Coming toward Mongolia, out of the two million six hundred thousand, with three small stations occupying that vast territory, there are two million people that are untouched and unclaimed. In Tibet, and in the central part of Tibet proper, indeed in the most of Tibet proper excepting the outer edges, there are no Missions. But there are some six million people there unreached. Bhutan and Nepal, two small kingdoms in the north of India, are, with a population of about five millions, as yet unentered. Sweeping along, save for a very small wedge—thank God for the little wedge—with great spaces between any stations that might be found there, you come to Afghanistan, another block of four million people with no missionaries and no mission stations; some influences from India, but no established work. Moving north

from there, we come to Khiva and Bokhara, with something like a million and a half untouched. At last we come to Persia, where there is much unoccupied territory in the eastern section and along the Persian Gulf.

Now we have been dealing with the centre, the heart of Asia; but if we come down to Southeastern Asia, you will find the population much denser, in French Indo-China twenty-one and a half millions of people with practically no Protestant missionaries, the few to be found being on the coast line. Down in Malaysia there are solid blocks of a million population without any missionaries. So that roughly we have for Asia an aggregate of something like forty-two millions of people in areas that are unclaimed by any missionary agency.

We next come over to Arabia, to a long strip of coast line, along the Red Sea, not very thickly populated, but for the most part unoccupied, save at Aden.

When we come to Africa, as to the area that is unoccupied and unclaimed, the impression becomes overwhelming. We may well begin in Egypt, where the Benghazi tribe is, with about a hundred thousand untouched. Then you come to Tripoli, and in the north, as well as in the hinterland, you have some nine millions of people without any Protestant missionary station.

You come down to Portuguese Guinea and you have about a million people. Again in French Guinea there are a million and a half. Further south, a very densely populated section of eight million people, untouched, unclaimed. We come to Nigeria, partly occupied, but with areas untouched, and about four millions are said to be in these areas. Coming on to Kamerun, about three million people are to be found. In French Congo there are eight millions; solid blocks of humanity with no mission stations whatever. Over here is Belgian Congo, with some Missions, but with immense areas, as some who have covered this territory will be able to testify, absolutely unpossessed, and by the most careful scrutiny, not guess work, you have something like twenty millions of people here who are not being reached by any program of any church today. Two million people are along the shore in Portuguese Angola without missionary provision.

There are areas here in South Africa, for the most part desert lands and covering considerable surface on the map, though the populations are slender, that must be reached by new organizations. Now we come to Portuguese East Africa, and we find about two and a half millions who are unclaimed. In British East Africa and in German East Africa there are something like four millions of

people estimated to be unreached and unclaimed by missionary agencies. Farther north we have a somewhat desert land, and yet seven hundred thousand people in these three Somali lands are without any missionary provision. I am not touching on the littoral. Neither have I referred to the four millions in the region of the Wadai in the Sudan, nor to a million that are here in the small area on the west of the Nile. But when you add up all of these areas, you have in Africa alone some seventy millions of people for whom as yet there is no missionary provision.

FROM A MEDICAL MISSIONARY IN INDIA

ANNA S. KUGLER, M.D.

ONE of the chief difficulties is the single-handed way in which we missionary doctors have to carry on our work. To illustrate out of my own experience, I would say that for five years my only assistant has been a young Indian woman of the grade of an assistant surgeon. During this time I have had charge of the largest mission hospital for women in South India, with 1,028 in-patients and 9,200 out-patients, and 84,000 visits at the dispensary. During three and a half months my assistant was absent, part of the time on sick leave. A young American doctor helped a little in the dispensary work, but she was just out, and spent the greater part of her time in the study of the language. I need hardly say that to see 150 to 180 patients daily in the dispensary, 70 to 80 in the hospital, attend to a large office practice, be responsible for the evangelistic work, and look after a part of the teaching of the Training School for Nurses, was more than enough work for a doctor who has had no vacation for eighteen months. To take a vacation would have meant to close the work.

To us who see the great influence that medical work has in removing prejudice, unlocking closed doors to other forms of mission work, inviting the friendliness of the people, it seems distressing that in the great Christian Church of America it should be so hard to get Christian men and women to give themselves to a work so rich in its rewards and so full in its opportunities.

THE RESPONSIBILITY OF THE CHURCH

J. CAMPBELL WHITE, LL.D.

I HEARD one of the most prominent of the missionary secretaries in this country make a speech a few weeks ago in one of our national conventions, a very fine speech, and I heard one of the most prominent laymen of this country say after it was over that speeches of

that kind would not lay any burden of Missions upon the Church in a thousand years. We must feel this burden before we communicate it; and if we give the impression, the idea, that the Church is doing very well by giving seventy cents a year for the redemption of the world, it will go on sleeping until we all sleep in death. We are not doing the thing, and that is the first thing we ought to realize; and when church boards give any impression by any appropriation they ask, or any quota they ask, or any assessment they ask, that the churches by giving that are doing their duty, I am very much afraid that it is educating them in falsity unless we ask them for many times what we have asked them yet.

I believe we are confronting today the biggest responsibility that ever rested upon mortals, and the greatest opportunity, if we can only see it in the large, and if alongside of the responsibility we can see our Lord with His resources and take the whole task in His name. However big it is, we ought not to be afraid to ask for 25,000 missionaries instead of 10,000. In the presence of standing armies of 25,000,000 of men today, we ought not to be afraid to ask for 100,000 missionaries if we really believe they are necessary in order to carry on Christ's world campaign.

SUPREME WORK OF THE CHRISTIAN MISSIONARY

ROBERT E. SPEER

THE aim of Missions is to make Jesus Christ known to the world. Our business is to preach the Gospel. But what is the Gospel that is to be preached, and what is it to preach it? We know what the Gospel was which Paul preached and which constituted the message of the Church in the missionary expansion of the first two centuries. Harnack is sure that the one living God, as Creator, Jesus the Saviour, the resurrection and self-control formed the four conspicuous features in the new propaganda.

Along with this, the story of Jesus must have been briefly communicated (in the statements of Christology), whilst the resurrection was generally defined as the resurrection of the flesh, and self-control identified with social purity, and then extended to include renunciation of the world and mortification of the flesh. (Harnack, "Expansion of Christianity," Vol. I, p. 111.)

The facts of Christianity remain what they were, and Christ is the same yesterday, today, and forever. To state the facts and to preach Christ intelligibly to each new generation and each new people is a difficult task. But difficult as the task is, it is also the easiest of all tasks. For no man can love Christ and long to serve Him without making Him known. Christ is each man's head and

will find the way to him through any man who will offer himself as a way, through whom the living Saviour may be brought to men.

In the second place, the aim is to bring Christ to men with a view to results, not only in the general acquaintance of the nations with the Christian ideal, but also in the salvation of individual men. The missionary movement may not absolve itself from responsibility here. It may not say, "Our aim is to make Christ known, whether they will hear or not. The results are with God." There is, of course, a measure of truth in this view, but on the other hand, if there are no results, how can we be sure that we have made Christ known? We believe that everywhere there are those whom in His exquisite Oriental speech our Lord called His sheep, who, when they hear their Shepherd's voice, will follow Him. If none respond, how can we be sure that any have heard? We are to aim at and work for the actual conversion of men, and not be content with witness-bearing, heedless of result or seed-sowing for future harvest.

Was this not what Jesus sought when He came here to win men? Was this not what He charged His disciples to do, namely, to make disciples of others, even of all nations? Was not this what Paul sought, the persuasion of men to believe in Christ and to follow Him in his Church? I certainly believe that this is the aim of foreign missions and of every agency employed by foreign missions. This aim is sometimes condemned by the supposedly opprobrious term of proselytizing. But what is meant by proselytizing? If it means to take a good follower of one religion and to make him into a bad follower of another, then it goes without saying that it is not worth while. But if to win a man to Christ, to take an adherent of any other religion or a man of no religion and make him a true disciple of Christ—if that is what is meant by proselytizing, then that, as we understand it, is exactly what the work of foreign missions aims to do.

The third element of the missionary aim is the naturalization of Christianity in the non-Christian lands. Its aim is not to impose our Western systems of theology or our Western forms of Church government upon the converts who may be gathered upon the mission field. It is to make Christ known to these peoples, to bring together those who accept Him and to establish them in indigenous organizations which will take their own forms and come to their own statements of the truth of Christianity, as wrought out in their own study of the Bible and their own Christian experience. It is not the aim of Missions to denationalize those who become Christian disciples, to interfere with styles of dress or modes of life, to give Occidental institutions to them, or to Westernize their minds or

hearts. It is their aim to carry to all the world the universal elements of the one adequate religion, the knowledge of the one Saviour of man, and to secure that permanent and effective perpetuation and that adequate apprehension of the truth by men which are possible only in the corporate association of the Church, one over all the earth, and yet adapted to the genius and needs of each people.

SOME OLD IDEALS OF MISSIONARY SERVICE

REV. PAUL DE SCHWEINITZ

IN THIS little volume which I hold in my hand there are bound together a number of pamphlets published at different times running through more than a century and a half. They all contain instructions for missionaries. The first of these pamphlets, couched in quaint and curious language, bears the date of January 14, 1784. That was eight years, or a little more than eight years, before the Baptist Missionary Society of England was organized under Carey's influence; eleven years before the London Missionary Society was organized; fifteen years before the Church Missionary Society began its work; twenty-six years before the American Board was organized; and thirty-seven years before the Society for the Propagation of the Gospel of the Church of England began to work distinctively for the salvation of non-Christian peoples.

There are many quaint and curious sayings in these pages. I will attempt to call attention to only two. Although this leaflet was issued to instruct missionaries, I find in reading over the whole fifty-five pages that the word "missionary" is used only two or three or possibly four times, while again and again those who are addressed are designated in this way: "Those who desire to serve the Saviour among the heathen." I want to emphasize just that thought as a missionary ideal—"those who desire to serve the Saviour." There we have the very highest ideal, that is, service of Him who has served us. It is a distinct appreciation of Jesus Christ as a personal Saviour.

I judge it exceedingly difficult to analyze all the motives which lead our young men and women to volunteer for service in the foreign field. No doubt many are actuated by the desire of making the very best use of their lives, and realize that if their lives are spent in the upbuilding of Christ's eternal kingdom they are touching that which is eternal and therefore their lives are counting for the very best. I suppose that unconsciously, as is natural with young people, the love of adventure or the glamour of the unknown plays its part. I suppose there are many thoughts of pity for the

heathen in their need and degradation. All these motives may perhaps play in. But after all, I cannot help but feel that if the missionary service is entered upon because of personal devotion to the Saviour, the very highest motive has then come into action. We cannot really love those whom we have not seen. The love which we may profess for the heathen in the darkness is largely academic, but if the love of Christ constraineth us, then we have the real motive.

Another thing which is striking in these ancient instructions is this: Those who desire to serve the Saviour among the heathen are told in very quaint language and in a very simple-hearted way how they can begin to bear testimony for Him even before they have learned the language. But then the rules and regulations go on to say, that as soon as they are able to speak in the native language sufficiently well to be understood, they shall begin their testimony at once with Jesus Christ; not with God, not with the announcement of sin and its dreadful consequences, and even with the promulgation of the beautiful, of the fatherhood of God and the brotherhood of man, and all that, but begin at once with Jesus Christ and the great thought that Jesus died for you, too; that Jesus Christ is a personal Saviour for you. That is to be the starting point of the proclamation, according to these instructions.

I do not know whether that strikes you as logical, as the wise method of proclaiming theism or theology; but all that I can say, after an experience extending over 185 years, is, that it produced results. These brethren and all their successors have ever taken that standpoint, that whether it could be understood logically or not, the mere proclamation of the love of the Saviour is the effective thing that brings souls into the kingdom. These brethren have not worked among the civilized non-Christians. It has been among the Eskimos and the Hottentots and the Kaffirs and the Bush Negroes and people of that type. But it has been an almost unbroken record that the proclamation of the truth that "Christ Jesus gave His life for thee" has always brought in the first fruits. And out of this experience has been evolved what I might call a slogan or a battle cry; remember this: "To win for the Lamb that was slain the reward of His sufferings."

If we are actuated by that conviction, that as Christ has redeemed me, that as He has purchased me at the price of His own life, then in very truth my whole life should be given as a service to Him, and the only question is whether I am to serve Him among the heathen. And this standpoint does away with all metaphysical questions, with all puzzling problems. It is the one desire to do

the one thing which can really be looked upon as a reward for the Saviour for all that He has done. And I can testify that it has been that thought of personal service of the Saviour and the personal endeavor to bring unto this living Saviour the reward of His sufferings that has produced, for example, a Zeisberger, who sacrificed every family relation and simply became one of an Indian tribe, an American Indian tribe, went with them in all the vicissitudes arising from being pushed back by the white man, and gave sixty years of unbroken service. These ideals produced a Heyde, who in the Himalayan Mountains served fifty years without a furlough, and then returned only in order to see a translation through the press, and died while so doing. Those ideals produced such a woman as Mrs. Hartmann, who when her husband died in the pestilential swamps of Surinam, although the only white woman for untold miles in every direction, refused to leave the post, carried on the work, and lived to see all her own children missionaries: one among the Hottentots of South Africa, another among the Tibetans in the Himalayan Mountains, another among the Papuans of Australia, and another among the North American Indians. It is that spirit of personal devotion to Him "Who has redeemed me" that gives the most exalted type of missionary service.

We are told to appeal to the heroic to win our young people to this service, and the heroic does appeal to young people. But I think we use the word "sacrifice" perhaps too carelessly. Wouldn't it be wise if we could really bring back the primary meaning of that word, *sacer*, "sacred"; *facere*, "to make." When we offer a sacrifice, we simply make sacred our life to Jesus Christ. And so, in closing, I wish to leave with you the slogan, now more than 180 years old: "*To win for the Lamb that was slain the reward of His sufferings.*"

THE CALL TO FOREIGN MISSIONARY SERVICE

FENNELL P. TURNER

General Secretary, Student Volunteer Movement for Foreign Missions

A TRUE Christian earnestly endeavors and prays that God's will may be done in his life, but this does not prevent his forming a purpose to undertake some specific service for God. Intelligent men and women must make up their minds to enter upon certain courses of action. They cannot honor God by remaining passive when they are called upon to act. With his heart yielded to God, the Christian man enters only upon that form of service which he believes is in accordance with God's will for him.

It will help those who are considering the missionary call if they will keep in mind the processes through which they go before they are prepared to form the purpose to become a forcible missionary. These processes are not necessarily separate and distinct. Rarely is it possible to tell where one ends and another begins; but the processes described below enter into the experiences of most of those who are endeavoring to reach a conclusion in regard to this matter.

1. The Christian should be willing to do God's will whatever that may be. He should be willing to go wherever God wants him to go; to do whatever God wants him to do, and to live the kind of life God wants him to live. That is, he has dedicated himself to God. Such an act of dedication, however, is fundamental in the life of every Christian. It is not peculiar to those who have decided to give their lives to foreign missionary service, but is an experience of those who enter upon other forms of Christian service. It lies at the foundation of every life-work decision.

2. He should prayerfully investigate the questions involved in his life-work decision. He should enter upon this inquiry with an open mind and with the determination to do his "utmost by prayer, investigation, meditation, and service to discover that form and place of life-work" in which he can render the service which is most acceptable to God. Unless one has honestly determined to enter upon the work into which he is led, he will make little progress. God can only make His way plain to him who has determined to accept courageously whatever God reveals, cost what it may.

3. If the conclusion be that it is God's will that he become a foreign missionary, he should act on the evidence and decide to become a missionary. Having made this decision the foreign missionary vocation becomes his aim, his ideal, that is, the purpose towards the realization of which he will bend every energy, shape all his plans, and bring to bear all the strength of his will.

No one should allow himself to leave the question without decision. Indecision results in loss of power and always decreases the possibility of worthy achievements. He should compel himself to reach a conclusion. Many open questions of their life-work, and failing to think them through leave them unsettled. They hold the problems in solution and expect by some happy combination of circumstances to crystallize them. This question should never be left until a decision pleasing to God has been reached.

He is untrue to himself and to God if he does not persistently and with determination continue prayerfully to seek God's will in regard to his life-work until he has found it. To say, "I am willing to

accept God's plan for my life" and make no effort to find that plan, dishonors God and weakens the character.

The process of investigation cannot be kept up indefinitely. The time will come when the Christian must act on the evidence. Having made the decision he should form his purpose. Back of this purpose there is not only willingness to do God's will whatever that may be, not only a fixed determination to seek God's will until it is found, and to make that will his life plan, but there is also the conviction that, so far as he can interpret God's will for his life, it is that he become a foreign missionary.

Experience shows that a definite life purpose in regard to one's place in the Kingdom of God is a mighty factor in the development of character, and in power for Christian service. Whoever refuses to act when he is convinced as to the course into which God would have him enter is weakened and rendered less effective in Christian life and service. Many a break-down in moral character and defeat in the struggle with temptation have their beginnings here.

THE UNDERLYING MOTIVES WHICH EXPERIENCE HAS SHOWN TO BE THE MOST POWERFUL IN APPEALS FOR FUNDS AND VOLUNTEERS

BY REV. GEORGE DRACH

TESTING our experience by those of Christ and His apostles we will find, I think, that there are three underlying motives which have been most powerful in appeals for missionaries and mission funds: 1. The feeling of sympathy; 2. The impulse of surrender; 3. The passion of service.

1. The feeling of intelligent sympathy for sinful and sinning mankind. In a study of the life of Christ one is deeply impressed with His divine sympathy for sinful and sinning, unfortunate and sorrowful, poor and miserable humanity. The text of His first sermon was:

The spirit of the Lord is upon me, because [better, wherefore] he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and restoring of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

Throughout His whole ministry Christ was strikingly, consistently, uniquely sympathetic with men under the bondage of evil, "being touched with the feeling of our infirmity."

Testing our experience by that of Christ and His apostles we also find that one of the most powerful appeals for missionaries and for

mission funds is the appeal to Christ's disciples for intelligent sympathy toward the most unfortunate of men, those, namely, who do not know Him and the power of His redemption; and that, therefore, the description of life in heathen lands and in Moslem countries, portrayed as the inevitable consequence and concomitant of the reign of sin and of the absence of the redeeming truth and sanctifying power of Christianity, cannot fail to win men and secure money for the work which we so inadequately designate as foreign missions.

2. The impulse of personal, complete surrender to Christ as Saviour and Lord is a most powerful motive for missionary service to which we may appeal with confidence.

Again we turn to the experience of Christ and His apostles, and observe that when He called them He demanded the renunciation of every other allegiance, that as He instructed them He taught them implicit faith in His word and promises, and that while He was with them He instilled into their minds unwavering, loyal obedience to His will and commandments. In the training school of those wonderful three years of companionship with Him His disciples learned nothing more thoroughly than absolute surrender to Him as the Lord and Master of their lives. Whatever He said, strange as at least some of the things He said must have seemed to them, they learned to believe Him without doubt or question. When many disciples went back and walked no more with Him, Jesus said to the twelve, "Would ye also go away?" Simon Peter answered, speaking for all of them, "Lord, to whom shall we go? Thou hast the words of eternal life; and we have believed and know that Thou art the Holy One of God." To such conviction Christ knew He could appeal with all confidence for great and difficult service in His kingdom. To such men of absolute surrender to Him, of such unmistakable loyalty to His cause, He knew He could commit the destinies of His Church on the earth.

There is one prominent feature of their surrender to Him, however, which dare not be overlooked and which we, also, in our appeals for service in His kingdom must be careful to observe. "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able." When was it that Christ made this appeal? It was after certain of the apostles through their mother had asked for preferment and influence in the kingdom to be established by Him. What a fine opportunity that would have been for Christ to have made an appeal to the heroic, such an appeal as we sometimes are tempted to make and do make in order to win men for service as

foreign missionaries! But, mark you, instead of promising to make every one of the apostles great and influential in His kingdom, Christ tells them that they all must be prepared to suffer as He suffered and to minister as He ministered. Christ never summoned His apostles to heroic deeds in order that they might become crowned heroes. He never promised that in the way and work of missionaries they would enter spheres of great influence and difficulty, the hardships, the trials, the persecutions, the sufferings, and the ignominy of discipleship; and He called for loyalty despite them all, for allegiance to His cause even unto martyrdom, for obedience to His word "through peril, toil, and pain."

Testing our experience by that of Christ and His apostles, I am sure that we also will find that, however much we may be tempted to win men for service in His kingdom by promising them rich rewards, such an appeal is less powerful and productive than the appeal to absolute surrender, to unwavering allegiance, and to loyal obedience to His word and will. The blood of martyrs is still the seed of the Church. Moreover, this appeal will find response not only in the hearts of those who are called and chosen to carry out the Saviour's great commission in person and officially, as ministers or missionaries, but also in the minds of those who are called upon to prove their devotion by their sacrifices of money.

8. The passion of loving service to Christ and for His sake to fellowmen is the motive of motives, to which we may appeal most powerfully in our efforts to win men as missionaries and to secure funds for mission work. In this discussion, therefore, as in that which the Apostle Paul presents in 1 Corinthians 13, we reach the conclusion that, "Now there abideth faith, hope, love, these three; but the greatest of these is love."

The love to which we refer in this connection is the love of the disciple to Christ, springing from the love of Christ to the disciple and made perfect in the love of fellow-men who are not, at least not yet, lovers of Christ, who are indeed the born, it may be the sworn, enemies of Christ and His gospel. Greater love hath no man than this that he love the non-Christian.

This love must be more than a sentiment. It must become a passion, an active passion, a passion for service to Christ, the Beloved One, and to fellow-men in Him, or rather to Him in fellow-men, as He said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

One incident in the experience of Christ and His apostles will suffice to emphasize this point. You will remember how the Apostle Peter fell on the day of the crucifixion, and how the Risen One

restored the fallen disciple to apostleship. You will remember the three-fold question and appeal, "Simon, son of Jonas, lovest thou me more than these?" You will remember the three-fold reply, "Yea, Lord, thou knowest, thou knowest all things; thou knowest that I love thee." Then came the three-fold commission, "Feed my lambs; tend my sheep; feed my sheep." Because Simon, the son of Jonas, did love his Lord with all his heart and mind and soul, he was willing to accept this high commission; and because the Lord knew that Simon so loved Him, He was willing to give him this high commission. Peter, however, learned that day, and we also must learn and teach the lesson, that it is not a matter of presuming to love Christ more than any one else, not a question of comparison in love to Christ, but simply and purely a matter of loving Christ as much as one can love, as long as one can love, as well as one can love. Such love is recognized by the Lord as the very highest motive and the very best qualification for service as an apostle, as a shepherd and bishop of souls, as a minister and missionary of the Gospel.

In the apostolic succession of world-wide ministry in the kingdom, by the kingdom and for the kingdom, from age to age, the experience of Christ and His apostles has been repeated over and over again. We also have learned by experience, as the servants of Christ in this holy cause, that there are at least three great underlying motives to which we may appeal for missionaries and for mission funds, indeed, for any service or sacrifice in His name. The feeling of intelligent sympathy for sinful and sinning mankind, the impulse of complete surrender to the word and will of Christ, and the passion of loving service to God and fellow-men.

QUALIFICATIONS OF MISSIONARY CANDIDATES

REV. CORNELIUS H. PATTON, D.D.

A CANDIDATE secretary of one of the large Mission Boards was asked as to the range of his correspondence and he reported that in one week he had dealt with the following classes of applicants: physicians, nurses, a bacteriologist, a hospital manager, an agriculturist, a science teacher, a normal teacher, a mechanical expert, a business agent, a stenographer, and several general teachers. He called attention to the fact that no "ordained" candidates had applied during the week, which, he said, was a mere accident, since, of course, the work of ordained men is the very heart of every Mission. He made the point that we have come into the era of specialization when practically every useful profession can be employed

effectively on the foreign field. Such a list as the above was an unheard of thing in the office of the candidate secretary fifteen years ago. Up to that time the missionaries, for the most part, were classified as ordained men, physicians and educators, with an occasional agriculturist and industrial worker. Clearly the way is open now for many young men and young women to enter the service of the Foreign Missionary Boards, who would have found no opportunity a few years ago. Pastors who are eager to have their young people engage in this line of work may well broaden the range of their search.

Attention should be called to the fact, however, that with specialization comes the danger of professionalism. The Boards are seeking to guard against this in every possible way and they particularly urge pastors of churches in dealing with their young people to emphasize the imperative need of a genuine, deep religious motive. The profession or specialty is merely the tool which the missionary uses for promoting the Kingdom of Heaven.

The high degree of specialization which we are now reaching also leads to an increased emphasis upon special missionary training. The man who fits himself to become an agriculturist or a sanitary engineer is not likely to take courses in Bible and in Christian doctrine in connection with his professional studies. The more is there need of his spending at least a year in post-graduate religious study. It is presumed that the candidate proposes to go to a foreign land, under his Church Board, in order to transmit the Christian religion, if not by public address, certainly by personal contacts. This being the case he should have clear and definite views upon the essential doctrines of our faith, such as God, Jesus Christ, the redemptive work of Christianity, duties to our fellow men, the Bible and the Church.

To a distinctly religious training there is now being added an education in missionary principles and methods. It was made clear in the World Missionary Conference at Edinburgh that as a result of one hundred years of study and experimentation a science of Missions has been developed, in which every worker abroad should be skilled. Much time can be saved and hundreds of mistakes be avoided if the candidate acquaints himself with the best procedure of the Boards. It is not at all unlikely that within a few years the Boards will be requiring at least one year of post-graduate work along the lines of special missionary preparation. For men who have taken a full college and theological seminary course and have had a reasonable amount of preaching and pastoral experience

very little additional training is needed, usually no more than can be acquired by a carefully selected course of reading.

It, perhaps, should be added that modern conditions have developed a very modern sort of missionary. As a rule he is not a man of what has come to be known as "conventional piety." His religion is too deep and vital for that. He may or may not wear a religious uniform, but he will be a man of affairs, associating freely and joyfully with his fellow beings in all wholesome social ways. Not infrequently he is a physical athlete and does not hesitate to use the tennis racquet and baseball bat as instruments for advancing the Kingdom. Without compromising his Christian position in the slightest degree he is able to give the impression of all-around manhood. Sanctimoniousness is as fatal to success in the foreign field as it is at home. As a rule the ministers who have accepted chaplaincies in the army for service in France or who have engaged in Y. M. C. A. work among our training camps or at the front are the type needed on the foreign field.

It goes without saying that a missionary candidate should be of robust health, able to withstand long continued strain both physical and mental. Boards are not as insistent as formerly upon an age limit for appointees. A candidate, however, who is over thirty would need to show rather unusual capacities for leadership in some particular line of effort.

One of the Boards has summed up its conclusions as to the qualifications of missionaries in the following statement:

The same general qualifications are requisite for foreign missionaries which are justly esteemed to be the conditions of success at home: on unimpaired physical constitution; good intellectual ability, well disciplined by education, and if possible by practical experience; good sense; sound judgment of men and things; capacity for leadership; versatility, tact, adaptation to men of all classes and circumstances; a cheerful, hopeful, spirit; ability to work pleasantly with others; ability to yield to the will of the majority; persistent energy in the carrying out of plans once begun—all controlled by a single-hearted, self-sacrificing devotion to Christ and His cause.

Mental powers and scholarly attainments of the highest order, executive ability and capacity for organizing and superintending find ample scope in the missionary field. Power in public address is as desirable and as useful in the work abroad as at home. Though there are many helps to the acquisition of foreign languages not enjoyed by the early missionaries, facility in acquiring a foreign tongue is a valuable qualification; yet much depends upon the persistent purpose to master it.

The candidate should sustain a good character among those who know him. Any gross neglect of duty, any transaction that has brought him under suspicion, is a disqualification, as it might, should he enter the

missionary service, bring reproach upon the cause. His standing should be such that when his intention is announced, the common sentiment of those who know him will be that he is well qualified for the work.

Since the missionary should embody Christianity in all his ways, it should go without saying that he should be a person of culture and refinement, neat as to his person and clothing, and possessing the ordinary social graces.

As to the second class of qualifications, namely, special adaptations to a particular department of labor:

Those who expect to be engaged mainly in teaching should not only be thoroughly prepared by their scholarly attainments and intellectual discipline, but should have shown special fitness by their success in actual service, not only in the general work of teaching, but in molding character, shaping the minds and hearts of their pupils.

A missionary physician should have both a collegiate and a medical education, and this should be supplemented by at least one year's experience as interne or assistant in a hospital or its equivalent in actual practice. He should be prepared to make his professional knowledge and skill directly subservient to the furtherance of the gospel.

The foregoing qualifications are requisite in women, whether married or unmarried, so far as applicable to their sphere of labor and their peculiar circumstances. It is ordinarily expected that unmarried women missionaries who intend to engage in teaching or Bible work will have a full collegiate or normal course and also one or two years' experience in the schoolroom or in some form of practical religious work. Practical knowledge of music and of domestic work is of great value.

In reading the above statement some may be inclined to think that the ideal set for candidates is an impracticable one, that the Boards are looking for perfection. To guard against such an impression we would say it is not expected that all desirable qualifications will be found combined in one individual. The various qualifications are passed in review in order that the pastors may have clearly in mind the standpoint of the Boards in deciding upon the fitness of those who offer their service for the foreign work. The standard is high, but not an impossible one, as witness the thousands of missionaries who are laboring with conspicuous success in the distant parts of the earth.

RECRUITING FOR CHRISTIAN SERVICE

DR. FRANK W. PADELFORD

SHORTLY before the armistice was signed, the General War-Time Commission of the Churches and the General War Work Council of the Young Men's Christian Association organized a joint committee for presenting to the men in the army and navy the claims of Christian service. The committee organized its work along the natural lines of approach to the men. It has secured the co-opera-

tion of the Chaplains, the Religious Work Secretaries, and the pastors of the churches in the vicinity of the camps. A man has been appointed in each military district by the Y. M. C. A. to have charge of the work. Appointments have been made for addresses by a large number of ministers, missionaries, and secretaries, to the men in the various camps.

The purpose of the movement has been not to secure large numbers of volunteers, but the choicest men in the army, under the conviction that the direction of our religious forces in the future must be in the hands of our ablest men. For that reason the committee has depended much more upon personal conferences with the men following addresses than upon public appeal.

The Young Men's Christian Association has issued for the use of the committee some unusually attractive literature, presenting the various claims of the Christian ministry, home and foreign mission service, and the association secretaryship. This has been issued in large quantities for distribution in the camps.

Two members of the committee, Dr. Stevenson and Dr. Mackenzie, have gone overseas and are directing the work among the men in the A. E. F. They are also arranging for the instruction of men in the theological institutions of Great Britain and France, and also in the Khaki University which is being organized by the War Department and the Y. M. C. A.

Dr. Stevenson reports that the men in France are most responsive to the claims of the ministry and he expects a large harvest.

The reports from the camps on this side are also most encouraging. The committee is receiving the names of many young men who are considering the Christian calling, and as rapidly as these names are received they are sent to their various denominational Boards and the men are followed up by their own churches. A report from one single camp on the Western Coast indicates that fourteen men have volunteered for foreign mission service.

There is every reason to believe that we shall secure from among these loyal soldiers of the nation many young men who will be most efficient recruits for the service of the Kingdom.

UNPARALLELED OPPORTUNITIES FOR WOMEN

MRS. HENRY W. PEABODY

How SHALL the heroism and the efficiency developed in the war be captured for great spiritual ends? How shall women be fitted for the new world democracy? It will be necessary to restate our appeal in terms that women can understand. We have succeeded

in fifty years in commanding the attention of only one-fifth of the Christian women of our country in this wide sphere of international Christian service. There is a mighty work to be done at once in the churches. As men have taken advantage of demobilization to send their appeal to the camps in this country and to the troops overseas, the women's boards, if they are to meet the present emergency, must frame an appeal to arrest the attention of professional women already trained, teachers, doctors, nurses, specialists in social service and educational work. We cannot wait until the colleges have given us the results of work to be done this year. There are students in colleges who will be ready in five years or ten years; but the crisis is on today. The appeal must be sent out immediately to groups of women who have already graduated—to those already trained and tested. They must face with us the world need; they must realize that if men are needed in China and India and Africa, women are needed a hundred-fold more, since the women are a century behind the men, in these lands, and a nation cannot rise higher than its women.

Some of the compelling new demands on the ranks of women include teachers for colleges and medical schools recently opened. We need immediately a corps of doctors and nurses to supply vacancies in hospitals closed or likely to be closed, leaving women and children without any medical aid. What is easier than to turn the attention of women who have given themselves to the service of humanity through the Red Cross to this far greater service, involving larger territories, greater numbers, and more terrible suffering? We need medical units in every Oriental country, well equipped as they have never yet been. There is a call immediately for fifty women doctors to supply most urgent needs as the heads of hospitals and on faculties of the new medical schools for Oriental women. There is an imperative need of a corps of well-trained teachers with modern educational methods. We especially need expert primary teachers, and those who are qualified to train teachers. We cannot ask Japan and China to accept a lower grade of service than we furnish in this country, and all these must be of the highest Christian character, willing to sacrifice position and money and life for this great spiritual adventure. The greatest need of all is for thoroughly trained Bible teachers and interpreters, evangelists who can organize and train groups of Christian women to present the Gospel to the masses of women shut in and shut out from all opportunities to know the Saviour of the world.

The war has roused even backward nations to their industrial opportunities. While we may find our need of industrial missions,

so-called, lessening, we shall find a thousand-fold more need of social and economic workers who have been trained to meet these problems and to prevent the exploitation of women and children which has been a blot on the industrial systems of Europe and America.

Can anyone question the unparalleled opportunity for women's work today in the Near East, in the Far East, in South America, in Africa? The foundations have been laid in all these lands. Now comes the new period of expansion with the necessity for the training of hundreds of these Oriental women for Christian leadership among their own peoples. Are we prepared? What is our program? Victory will not come to us; we must win it and to win it we must have first a united campaign. We must recognize the necessity of working together, of praying together, and of presenting together the plan for the salvation of the women of the world.

THE WORK OF A WOMAN'S BOARD

ONE Woman's Board is working in eighteen countries of the world in which they have 581 missionaries. To meet their share of the responsibility for 70,000,000 of women and children, they are asking for a total of 2,800 women missionaries, and of these, they wish to send one hundred to the field in October, 1919.

Similar opportunities for women in world-wide service are offered by all of the larger Church Boards.

THE OPPORTUNITY AND NEED FOR CHRISTIAN BUSINESS MEN IN THE FOREIGN MISSION FIELD

B. CARTER MILLIKIN

WITHIN the past year it has been my privilege to visit South Africa and Ceylon and to spend some time in Egypt and in Palestine as a member of the American Red Cross Palestine Unit.

The opportunity was eagerly embraced to approach from an entirely new angle these lands which had often been studied as mission fields, laying aside in so far as possible the professional viewpoint of a Mission Board Secretary. As a Red Cross man bearing a U. S. A. Commission, I met none of the prejudice which, with or without cause, the missionary has to overcome. I was thus able to see through the eyes of military and civil officials and of business men some of the great problems with which missions have to do.

Three convictions growing out of this study were:

1. The vast need and the unlimited opportunity for the right type

of missionary—the missionary who is more of a friend to the people than an antagonist of their religion, or a teacher of shibboleths; who by reason of his own innate culture and his social as well as intellectual training can meet the high and the lowly without embarrassment or condescension; who by the reality and the sanity of his faith and life can make Christianity intelligently known and attractive to men.

2. The crime—not merely the folly—of our divisions as projected on the “foreign fields.” There one sees without spectacles that the elements of the Christian message which are of vital worth to those to whom the missionary goes are the elements we hold in common, while those things which divide the Church and Christianity into competitive, overlapping efficiency preventing camps tend to make their zealous propagandists ridiculous or annoying in the eyes of those who see their work at first hand.

8. But it is the purpose of this little article to dwell on the third conviction which fastened itself upon me—the need for and the unlimited opportunities open to the business man, the engineer, the scientific agriculturist, and a host of others who will go into these foreign communities as Christian men; and will stand for, exemplify, and endeavor to propagate the principles of Jesus. They will go not to exploit “inferior” peoples, or merely to make their own names and fortunes. They will go to do their bit for the development of resources latent in the peoples as well as the lands in the midst of which they make their home.

The Missionary Enterprise in its technical sense must be greatly extended or we of the Church shall fail miserably in the face of unparalleled opportunity. Christianity, however, cannot be adequately presented or made indigenous by the unaided efforts of a group of missionaries. Their work must be reinforced, their teachings proven practically valuable, and their influence widely extended by a host of others who will live a practical, normal, and powerful Christianity, in the busy marts of trade, in the centers of social life, and out where civilization is pioneering.

Let us tell our boys and girls these facts, show them a vision of what their lives may do, and thus lead out and consecrate to the work of extending the Kingdom of Christ many who have neither the call nor the special capacity for professional missionary service.

TEAM WORK ON THE MISSION FIELD

DR. P. H. J. LERRIGO

THE entire work of the Philippine Mission of the American Baptist Foreign Mission Society is being carried by fifteen men and women, including wives of the missionaries. The population of the field is over a million. There are 71 churches with about 5,000 members, 126 Sunday Schools with 6,928 members, an industrial High School, a Bible training school, a girls' academy, a nurses' training school, a home school for younger children, 28 primary schools, separate hostels for men and women who are attending government schools at four centers, and two hospitals. How do they do it all? The answer is generic and applies to every mission field: The foreign mission task is a piece of well-organized team play, wherein each man, knowing his own place and function, adds his contribution to the sum total.

The Philippine field, with which the writer was connected for a number of years, is a typical illustration of this principle. No less than four members of the Mission have had the privilege of organizing churches among groups of people who, prior to their acceptance of the evangelical faith, were mountain bandits. Not only among those mountaineers, but also along the sea coast and river banks, the evangelistic missionary gathers groups of men and women who form the first link in the chain of native leadership.

The medical missionary co-operates with him through hospital, dispensary, and itinerating medical work, and often furnishes the first point of contact by giving medical aid to individuals from one of these remote villages. His practical illustration of what Christianity really means plays no little part in the formation of the churches which spring up here and there throughout the province.

Schools are the next demand, and much attention is given to this phase of the work in the field mentioned. The trained educators who have gone from this country receive the pick of the young people from the growing constituency and carry them through the higher training which will prepare them to do for their own people what the foreign missionary can never hope to do. Training in the Bible and Christian work sends many of these young people back to evangelize their own communities, and others are trained along educational lines for teaching in public and mission schools. Many profit by the industrial training to become better farmers and artisans, and thus the fabric of a middle class is being built

up, while those who show special aptitude go on to college and university courses in Manila and elsewhere, and are eventually to be found among the lawmakers and leaders of thought in the archipelago.

Picture, if you will, these fifteen men and women, the physician, the evangelist, the teacher, healing, converting, educating. They stand at the center of influence in a populous section. They are engaged in a great game, wherein each supports the other and plays into the hands of his fellow. The sum of their achievement will profoundly affect the future of the Visayan people. They are a group of leaders, creating leaders for the new day.

To such a task the churches of America may well give of their choicest. If a young man or woman has a vigorous personality and is endowed with outstanding gifts under the control and direction of the spirit of Christ, his pastor may well ask himself whether it is not this individual's inherent right to join the company of world leaders on the farther fields. He may well covet for himself the privilege of directing such a one into this path of commanding influence and broad personal development. The pastor of world calibre is the man who is impelling his best young people to leave him and follow the highways of international service.

WHAT THE MINISTER CAN DO FOR COLLEGE STUDENTS IN HIS CONGREGATION

The Testimony of a Recent College Graduate

JAMES H. LEWIS

I was brought up in a college town. My church was the college church. During my student days we came into contact with two pastors. One was a rugged Scotchman with little gift of oratory, but, all apart from his vestments, a real man. Somehow he never acquired a "pulpit voice." He kept his hair cut like the college students cut theirs. At every large student function he never wore a dress suit, but invariably appeared in carefully pressed clerical clothes. The students all knew him and enjoyed his being one of them at a football game.

The students liked to hear him speak. He never "preached" at them—but just talked. His prayers were of medium length, but very much to the point. When he prayed for the President he called him by name instead of referring to him as "His Excellency, the President of these United States," "and all those in authority under him."

Some of us had periods of doubt. We were just beginning to

emerge from that youthful state of mind which identifies Christianity and the organized church. Doctor Mac would stop us, ask if we ever had any doubts or troubles, and in a few selected phrases would get us started on the right track. He would simply be suggestive. He assumed we had minds to think.

At Christmas time he would send greetings to all of us. Through some underground agency he always found when a student was out of luck and would get word to him to see if he could help. He used to come to "Y" meetings once in a while and tell of the different forms of church work. To us, that minister was a living apostle.

The other minister I knew especially at that time was a "preacher," a "good man"—to those who knew him. But he drew upon his "barrel," and the students drifted to other churches or crammed on Sunday mornings.

My chum, Frank, came from another town. He went home on holidays, but never cared about going to church there. He said it was "always the same thing—a sonorous reading of Scripture, a few ungarnished platitudes, and a closing song." The only diversion was an occasional warning of the brevity of human life. I asked Frank in our senior year what he intended to do. When I told him I was "going into the Church," he stopped the spoonful of ice cream he was lifting to his mouth and asked, "What's the matter?" If I could make a living in the United States, he did not understand why I planned to go into the Church.

I have often tried to find the reason for this, and this is the way it has worked out: The pastor did not realize that all the time young men and women were *growing up* under his care. He was thinking altogether of the older people who, as he, were set in their ways. If the Church is to guide its young people it must not think alone of the parents of those people.

Probably more pastors have been interested in the boys away from home this year than ever before. But it has been because those boys were a part of the great war machine. I plead that pastors may be as vitally interested and concerned this next year and the year after for these same boys because of their possibilities of enlistment in the great business of the Kingdom: that they will be as concerned in recruiting these young men for the work of the Prince of Peace as for the God of War.

What then can a minister do for his college students with relation to their life service? (1) Keep up with them; (2) Keep in touch with them; (3) Get them into touch with the pastor of the college Church to which they go; and (4) In some way acquaint them with

the manifold work of the Church and see that these students are put into touch with the great recruiting agencies of their own Church.

WHAT THE MISSIONARY BOARDS ARE PREPARED TO DO FOR THEIR CANDIDATES

A Personal Message to Young Men and Young Women Who Have
Dedicated Their Lives to Foreign Missionary Service

BY DR. ORVILLE REED

WE CERTAINLY do wish to help you in every way possible. We are here to serve. We consider you the most important factor in all the problems of the Boards; for here we are dealing with Life and are working at the very spring and source of the Foreign Missionary Enterprise. The personality of the missionary vitally conditions the work of the Mission; it will rise no higher in quality and effectiveness than the point registered by the missionary body.

We must have the choice young men and women of our churches. And we call you to no easy service. Foreign Missions means self-sacrifice, heroism, devotion to the Master amid trying, discouraging circumstances. We want the man and woman who are looking for the hard and difficult service, who are ready to go where most needed at the time of appointment. Our soldier boys did not expect their job to be just fitted to their notion of what they could do best. They asked to get to the front as quickly as possible, and when they got there, nothing on earth or in the air could stop them from pushing the enemy to retreat. The great missionaries of the past have gone out with very little dictation on their part as to particular fields, but with a burning zeal and a whole-souled devotion which, under God, made success certain in any field.

If you have a heart for such service, we are ready to the limit of our ability and resources to help you get into it.

1. *Information.*—We will send leaflets outlining the Call and Qualifications for foreign missionary candidates and giving a clear idea of the nature of our work. We can furnish you general reports of specific fields. Sometimes we may be able to furnish fuller descriptions of the work in particular fields, through letters and reports from the missionaries.

All of the most valuable literature of the Board of Missionary Preparation is at your disposal, giving the latest and fullest information as to

The Preparation of Ordained Missionaries.
The Preparation of Educational Missionaries.
The Preparation of Medical Missionaries.
Qualifications and Preparation of Medical Missionaries and Nurses.

The Preparation of Women for Foreign Service.
 The Preparation of Missionaries Appointed to China.
 The Preparation of Missionaries Appointed to India.
 The Preparation of Missionaries Appointed to Japan.
 The Preparation of Missionaries Appointed to Latin America.
 The Preparation of Missionaries Appointed to the Near East.
 The Preparation of Missionaries Appointed to Pagan Africa.
 The Presentation of Christianity in Confucian Lands.
 The Presentation of Christianity to Hindus.
 The Presentation of Christianity to Moslems.

2. *Correspondence*.—We invite the freest correspondence from you. We shall endeavor to answer promptly. We wish to hear from you often and keep in closest touch with you during the long and trying course of preparation. Your letters are considered as confidential and are kept on file for future reference.

3. *Counsel and Advice*.—Write us frankly of your desires, plans, problems, and difficulties. Let us be, for the time, your foreign missionary pastor with whom you feel perfectly free to open your heart and who, you may be sure, is longing to help you by the very best advice which he can command. And where it seems wise, we may put you in correspondence with specialists in education or medicine or industrial service who will recommend schools and courses of study and reading, advising with you as to the best preparation for your particular line of service.

4. *Personal Conference*.—This we particularly desire. We would like to see you face to face in order that we may have real first-hand knowledge of your personality. A half hour personal conference is more valuable than months of correspondence. Wherever it is possible for us to get to you or get you to come to us we shall endeavor to bring this about.

5. *Financially*.—While, for the most part, the Boards have no funds from which to aid candidates in preparation for foreign missionary work, there are Church Boards of Education making small grants in aid to students for the ministry and for medical missionary service. We hope that this aid will also be offered to students planning to become educators. Then there are scholarships in many of the schools and colleges, and we may be able to aid you in securing one of these.

We realize what a struggle many of you must make to secure the necessary preparation for this great and responsible service. We only wish that we might aid you more in this respect.

We are ready carefully to consider the particular field of your choice and to do all possible to fit you into the place where your life will count most for your Master's Kingdom.

Let us share with you the problem of your life work.

THE BOARD OF MISSIONARY PREPARATION

REV. FRANK K. SANDERS, D.D.

THE most serious problem which faces the Mission Boards of North America in regard to their candidates who are looking forward to the missionary field is that of the wise use of their time and energy during the years which intervene before they will be ready to sail. These young people are, as a rule, quite eager to use this time thoughtfully in preparing themselves with thoroughness for their future work. They are willing to pay any fair price that is essential to efficiency. They know that it is important to get ready for a large task, yet their undirected energies are likely to involve a considerable wastage of time and energy alike.

The Boards are dealing with this problem scientifically through a representative Board of Missionary Preparation. The annual Foreign Missions Conference created this Board to study on their behalf the many problems, educational and administrative, at home and on the mission field, involved in the task of preparing candidates for service. This Board, with headquarters at 25 Madison Avenue, New York City, is made up of missionary experts, educators and administrators, with President W. Douglas Mackenzie of the Hartford Theological Foundation as the chairman and Dr. Frank K. Sanders as director. It formulates courses of preparation, publishes them for the use of the candidates, gets them established by schools, holds conferences as a means of crystallizing expert opinion, and acts, in general, as a bureau of information on matters educational for candidates and young missionaries. Few Board Secretaries can take the time in the midst of their varied duties to answer the flood of technical questions which such students may and do raise, but the Board of Preparation is organized for such a service.

It has issued several series of reports which put into definite form the information which a candidate of ability desires. The first set of four reports discusses four general types of missionary service and the wise preparation for each. These reports are brief and untechnical. They are intended to enable a candidate to discriminate between the career of a general or evangelistic missionary, a medical missionary, an educational missionary or of a worker among women, and to realize the best way of getting ready for any one.

The second series of six reports is somewhat larger. They are intended for a more mature candidate ready to consider one of the

six great missionary areas, China, Japan, India, Latin America, the Near East, and Africa. These reports are also quite untechnical, merely guiding the candidate to a grasp of each field from the mission viewpoint.

The third set of five reports is under way. It sets forth the preparation needed to enable a young missionary to become a competent interpreter of Christianity to one brought up under the influence of some other historical religion. Three are available dealing with Confucian peoples, Hindus, and Moslems. These reports are much more technical. In range, scholarship, and general importance they outrank the others.

The Board of Missionary Preparation takes pains to insure that these reports shall make available for the intending missionary the accumulated experience of the missionary world. Even the average minister will find the perusal of its reports informing and very suggestive.

WHAT PASTORS MAY DO TO HELP RAISE UP MISSIONARIES

By JOHN R. MOTT, LL.D.

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A study of the causes which led forty of the greatest missionaries of the world to decide to enter foreign missionary service, an examination of the methods and influences which account for the missionary decision of as many as 2,000 of the sailed student volunteers, and a consideration of the practice of a number of pastors who have exercised the largest influence in this direction, indicate clearly what the pastor should do, if he is to be most effective as a recruiting force on behalf of the world's evangelization.

The pastor must have clear and strong convictions as to the need and importance of securing more missionaries. If he has a burning desire to multiply the number of workers in the great harvest fields of God, and if he actually believes that there is no other work that he can do which is likely to exert a more far-reaching influence, then his labors to this end will not be in vain.

In his missionary sermons let the pastor have as a part of his objective fixing the attention of young men and young women upon missionary service in the hope that some of them at least will be separated by the Holy Spirit unto work in foreign lands. In other sermons as well as in those which are specifically missionary, he should at times emphasize the idea of consecration to foreign service. As Dr. Calvin W. Mateer insists, "When a missionary

gospel is preached in the pulpit, then the people will give and their sons and daughters will go."¹ One sermon by Bishop Selwyn was the cause of three members of his congregation going out to mission fields, two of whom afterward became missionary bishops.² Raymund Lull arrived at his final decision to go as a missionary to the Mohammedans under the influence of a powerful sermon by a friar.³

Seek to create in the minds of the people a true conception of the nobility and exalted privilege of the missionary career. Keep before them the thought that the greatest honor which can come to a church is to have some of its members become missionaries in the most destitute and difficult fields of the world. Hold up more frequently the missionary life as an ideal. Draw illustrations of heroism from the lives of missionaries. Why are English boys so eager to enter the army and navy? One very important reason is because Wellington and Nelson are held before them so much as heroes.

Everything which tends to make the whole atmosphere of the church missionary will help the pastor to realize the purpose we have in view. Without doubt it was the abounding missionary spirit pervading the church of which he was a member in York, England, which influenced David Hill to go out to China, where by his godly life and consuming earnestness he left such a deep mark upon that people.⁴ Japan and the Church are indebted for the career of Guido Verbeck to the missionary spirit which filled the Moravian community of Zeist, Holland, where he spent his boyhood. Dr. Griffis says, "It was no unusual thing for the pupils in the Zeist school to have their teacher suddenly receive a call to go to Labrador, or Greenland, or the West Indies."⁵

Seek to influence parents through sermons and through personal conversation to be willing to facilitate their children devoting themselves to the service of Christ either at home or abroad. The study of the biographies of the forty leading missionaries of the world already referred to shows that the home life of thirty-two of them was favorable to their becoming missionaries, and in nearly every case remarkably so. The information concerning seven of the remaining cases is not sufficiently clear on this point. In but one

¹ Letter in Archives of the Student Volunteer Movement.

² J. R. Selwyn in "Report of the Missionary Conference of the Anglican Communion" (held in London, 1894), 85.

³ S. M. Zwemer, "Raymund Lull," 41, 42.

⁴ W. T. A. Barber, "David Hill," 17.

⁵ W. E. Griffis, "Verbeck of Japan," 42.

case is it stated that the parents strongly opposed. The spirituality of the home is essential in the development of missionary spirit and purpose in the children. This is strikingly illustrated in the home life of Alexander Duff, Robert Moffat, James Gilmour, and Hudson Taylor.

The pastor should never discourage his best workers from dedicating their lives to missions. On the contrary he should have the faith and courage to suggest foreign service to those who seem to be especially well qualified for such work. The pastor of Dr. Frank D. Gamewell, the engineer hero of the siege of Peking, tried to keep him from missionary service on the ground that it would be throwing his life away. How short-sighted! Think, too, what a loss the whole Christian Church would have suffered had the counsels of John G. Paton's pastor prevailed, urging him not to leave city mission work in Glasgow, in which he had been so successful, to enter a field where he might fail or lose his life among the cannibals.¹

Secure and utilize the visits of returned missionaries and of intending missionaries. Tell them to sound out in their addresses the call for recruits. In addition to affording them opportunities for giving addresses, it may be practicable to have them entertained in homes where their influence might be helpful with children or parents. Bishop Patteson was led to become a missionary as a result of two visits of Bishop Selwyn, the first when Patteson was a boy at Eton and again years later when he was in parish work at Alington.² The secretary of the Society for Evangelical Missions, the great Protestant missionary society of France, told me that nearly all their candidates are the result of the visits of missionaries, especially of that eminent apostle, the late François Coillard.

The experience of the Student Volunteer Movement shows that missionary conventions and conferences of Christian workers constitute one of the most fruitful factors in influencing missionary decisions. They afford conditions favorable for crystallizing the impressions of years. Pastors, therefore, may well encourage their most capable young men and women to attend the best missionary conventions of the Church in order that they may have the benefit of such influences in determining their life work.

The pastor should have personal conversations with each of his members as seem to him providentially qualified and prepared for entering Christian work as a life service. If it be objected that

¹ "John G. Paton, Missionary to the New Hebrides," First Part, 89, 90.

² Charlotte M. Yonge, "Life of John Coleridge Patteson," I., 18, 19, 80-88.

God only can call men to His service, it is equally true that He only can call men to repentance, but in both cases He usually employs human instrumentalities to make known His will. There is much loose thinking about this matter of the missionary call. The pamphlet by Mr. Speer, "What Constitutes a Missionary Call," clears the air on the subject and should be in the hands of pastors who wish to be helpful to young people who are grappling with the question of their life work.

As a matter of course a personal appeal to become a missionary should not be made to persons who because of advanced age, ill health, or other reasons are obviously disqualified. In dealing with those who apparently possess the requisite qualifications, the following hints may be helpful. Bring the person to the point of surrender to the will of God. Be absolutely faithful in meeting excuses and hindrances. Be fair-minded and sympathetic in the treatment of real problems and difficulties. Emphasize counting the cost and also the compensations. Appeal to the highest motives and to the self-denying and heroic spirit. Urge the person to keep the question before him in earnest thought and prayer until a clear decision is reached.

The reading of missionary literature has had a large part in leading men to become missionaries. This is especially true of the literature which presents the heroic lives and achievements of the missionaries and the urgent need and inspiring opportunities of the fields. The need of the heathen world was impressed deeply on William Carey's mind and heart by reading "Cook's Voyages Round the World."¹ David Livingstone formed the ambition to be a missionary when he read Gützlaff's appeal to the churches of Britain and America on behalf of China.² The booklet entitled "The Conversion of the World, or the Claims of Six Hundred Millions," which Dr. John Scudder read and reread, appealed to him with irresistible force.³ Bishop Thoburn testifies that while reading a sermon by Dr. Olin, in which reference was made to the example of Mills, Judson, and Newell, he received the impression that his life was to be that of a missionary.⁴ The lives of missionaries have often inspired young men to follow in their steps. The memoir of David Brainerd profoundly impressed Henry Martyn;⁵

¹ John Clark Marshman, "The Life and Times of Carey, Marshman and Ward," I, 9.

² W. G. Blaikie, "The Personal Life of David Livingstone," 15.

³ J. B. Waterbury, "Memoir of the Rev. John Scudder," 26.

⁴ J. M. Thoburn, "My Missionary Apprenticeship," 7, 8.

⁵ George Smith, "Henry Martyn, Saint and Scholar," 33.

and the career of Martyn in turn did more than all else to make Bishop Heber a missionary.¹

The one thing needed to influence certain men to become missionaries is an authoritative call to some specific field or task. This was the case with David Brainerd and with Bishop Selwyn. By keeping informed about the needs of the mission board of his denomination through the missionary periodical the pastor will be in a position to bring timely and telling facts to the attention of his members.

If any missionaries have gone forth from the church it will be a good plan to have their names inscribed on a tablet or an illuminated roll placed where it will be constantly reminding the young people of the missionary career. . . . Some of the colleges of England and America indicate with little flags on a map of the world the places on the mission field where former students are at work.

Pastors *should consecrate their own children to missions*. This will lend peculiar power to all they say and do to promote the world's evangelization. And yet we hear of pastors who rebel against the idea. Not long since the chairman of a denominational missionary society protested when his own daughter expressed her desire to become a volunteer. Another pastor on hearing that his daughter had decided to volunteer asked in amazement, "How came you to think of going abroad as a foreign missionary?" "Why, father, I do not count it strange. I have heard you pray for Missions all my life, and now I am going to answer your prayers." Dr. Westcott, Bishop of Durham, was not only an expert on the subject of missions and the moving spirit in the founding of the Cambridge University Mission, but more remarkable than all, he gave four of his seven sons to India's evangelization. Rev. V. Noyes, a pastor for forty years in Seville, Ohio, was providentially prevented from going out as a missionary himself, but under the influence of his missionary life and teaching, three of his children became missionaries to China. One of them, Dr. Henry V. Noyes, is now at the head of the Presbyterian Theological Seminary in Canton. Another, Miss Harriet Noyes, founded the True Light Seminary in Canton and is still at its head. During her connection with the school over 1,500 girls have been trained, most of whom were led to become Christians and scores of whom entered Christian work. The third became the wife of the late Dr. Kerr, a most eminent medical missionary of China. This one family has given the cause of Christ in China in the aggregate

¹ George Smith, "Bishop Heber," 114.

seventy-five years of service. At the last meeting (1904) of the General Assembly of the United Free Church of Scotland, of twelve new outgoing missionaries who were commended to God in prayer, eight were children of the manse.

One of the best things which could happen to insure a larger offering of lives to meet the unprecedented opportunity confronting the Church in the non-Christian world would be for a multitude of pastors to offer themselves for foreign service. Today it is too often taken for granted by them that, as they are already settled in their work on the home field, it cannot be the will of God that they go to the foreign field. It reminds one of the couplet with which a Hamburg preacher closed a sermon against foreign missions:

"'Go into all the world,' the Lord of old did say;

But now: 'Where God has placed thee, there He would have thee stay.'"¹

This point manifestly does not apply to men who, owing to their advanced age or other reasons, could not be accepted by their board. Yet on this very point of age it is well to recall that Samuel Brown, when nearly fifty years old, went out to Japan, mastered a difficult language, and achieved conspicuous success as a missionary during the twenty years he labored in that field. Note the closing part of his application to the mission board: "I think my going abroad would benefit the Church here more than my stay. It would be a trial to an affectionate people to part with their pastor, but, if I mistake not, it would open their hearts and purse strings in favor of the missionary work not a little."² William Burns, after nine years of Christian work on the home fields, went out to China where he became one of the great missionaries of modern times.

Every pastor should pay close heed to the words of Professor Clarke:

A pastor needs to have faced the question whether he himself ought to be a foreign missionary. . . . Many a pastor has no freedom in dealing with the cause of Foreign Missions, from a secret fear lest if the truth were known he ought to be a missionary himself. Some pastors secretly know that they have never done justice to the question, and therefore avoid the subject when they can. Every young man who is entering the ministry should fairly meet the question of his duty to enter the missionary work, and settle it honestly, in the sight of God. Only thus can a man be as conscientious in staying at home for his work as he would be in going abroad under the sense of a divine call. . . . Only by passing through such an experience of clear decision can a minister count with certainty

¹ Quoted by Gustav Warneck, "Outline of a History of Protestant Missions," 57.

² W. E. Griffis, "A Maker of the New Orient," 138.

upon being a free and unhampered friend of Missions through a lifetime at home.¹

The problem of securing workers for destitute yet ripe fields confronted Jesus Christ just as it does us. His method of meeting the need is strikingly original and profoundly instructive to the Church in the present age. He summoned His followers to definite, earnest, and believing prayer for the specific thing wanted, namely, laborers. We are prone to magnify human methods and instrumentalities. Prayer recognizes that God and God only is able to make truly efficient the agencies we employ, and that He only can call with authority and thrust forth regardless of obstacles those whom He calls into the harvest fields.

Without a shadow of doubt *the dearth of workers who are actuated with a constant sense of their vocation is due to lack of prayer on the part of Christians.* Let the pastor give himself more and more to this blessed and omnipotent ministry of intercession. Let the prayers offered in the pulpit evidence larger obedience to the prayer-command of Christ. Let the monthly missionary meeting correspond more faithfully to the original idea, when in the churches it could be appropriately termed "the monthly concert of prayer." Have the officers and teachers of the Sunday-school from time to time unite in prayer that the Holy Spirit may separate from among the young those whom God would have one day preach Christ where He has not been named. Exhort parents to pray that their own children may be guided into the work of God's own appointment. Influence earnest young men and women in the church to make the choice of their life work and life field a matter of special prayer until God's will is made clear. Judson, Paton, Hudson Taylor, Fidelia Fiske, Ann Hasseltine, the Williams College Haystack Band—these and many others were inspired to give their lives to missions while praying to God for guidance.

By the conscientious use of the means and methods which have been emphasized, it is possible for the pastor greatly to multiply his life and to extend the range of his influence. Why should he be contented with one life of service, if, by setting in motion influences which will result in leading young men and young women to devote their lives to the world's evangelization, he can in a most important sense live several lives? Why should he limit the sphere of his labors to one community or nation, if he can be instrumental in having Christ held up among distant, destitute peoples by witness bearers who might not engage in such a Christlike ministry, were it not for his faithfulness in enlisting recruits for the great war?

¹ W. N. Clarke, "A Study of Christian Missions," 261, 262.

We should never forget how Pastor Harms raised up and sent forth from his village parish in Germany literally scores of foreign missionaries. The late Dr. H. C. Mabie, of Boston, in connection with an Asiatic tour, met twelve different persons, either on the foreign fields, or en route to them, who when resident in his former parishes, had been influenced to become missionaries largely by himself as their pastor. While the late Rev. James Hood Wilson was minister of the Barclay Presbyterian Church in Edinburgh, over thirty of his members entered foreign service. This was due in no small measure to the fact that he put his whole soul into the missionary movement and by his own prayers and words and by the help of returned missionaries kept the subject before his young people in a degree and manner commensurate with its importance. The late Dr. Brand of Oberlin was a great recruiting force. A secretary of the American Board bears testimony that no single influence was more helpful in the calling out and maintenance of the China Band of Oberlin Seminary than this pastor. Not less than twenty-five of the members of his church are now scattered throughout the world as missionaries. During the few years that Rev. Hubert Brooke was in Reading, England, out of a communicant membership of about 800, thirty-two volunteered for foreign service, and of this number more than two-thirds have already gone to the field.¹ These are a few of the striking examples. Many others could be given of pastors who have influenced, two, five, seven, or more to devote themselves to this noble, Christlike service. What has been done can be done again. What ought to be done can be done. May the great Lord of the harvest grant us vision to discern the needs of our day and the wisdom to help discover and enlist the workers of His own appointment who shall go forth to meet those needs.

¹ *The Church Missionary Intelligencer*. Vol. L., 342.

MISSIONARY AMMUNITION

FOR THE

EXCLUSIVE USE OF PASTORS

JANUARY 1920

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The Testimony of Government Officials to Missions and Missionaries

**PREPARED BY A COMMITTEE OF THE
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**COMMITTEE OF REFERENCE AND COUNSEL
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PUBLIC SERVICES OF MISSIONARIES

Extract from the Report of the Commission on Missions and Governments of the World Missionary Conference.

**CHAIRMAN, THE RIGHT HON. LORD BALFOUR OF BURLEIGH,
K.T.**

VICE CHAIRMAN, THE HON. SETH LOW, LL.D., NEW YORK.

It would be an impossible task to enumerate the services rendered by missionaries to Governments. It would, in the first place, be impossible always to draw a dividing line between the aim of the missionary and the aim of the Government. Missions aim not merely at securing the spiritual enlightenment of the individual, but also at promoting the healthy social life of the community. Governments likewise aim at enhancing the welfare of the people. In this field, therefore, Governments have been spared both much expense and great care by what Missions have done. Of forms of service lying outside of strictly religious work, in which Missions have done work of a type which Governments appreciate and themselves undertake, we can only make passing mention. In exploration, scores of missionaries have been pioneers; in sociology, their observations have contributed a mass of material of the highest value. Many languages have been by them reduced to writing, their grammatical principles ascertained and recorded, and development of a literature has been begun. Their study of developed languages has enriched philology and all human culture. Their educational work has been vast and inspiring. In establishing the printing press and introducing the school book, the newspaper and healthful literature of all kinds, they have again and again been pioneers. By their medical work they have not only alleviated the sufferings of millions, but have also powerfully promoted the cause of public health, while destroying the malignant influence of pretenders to magical power. By their influence with the people and their dissemination of higher principles of life, they have often made possible the acceptance and enforcement of good laws, which, without them, Governments would have feared to pass, and would have been unable to make effective. Penetrating into barbarous lands before the advent of any civilized Government, they have, by moral influence alone, mitigated war and slavery, and

cruel and abominable usages, and prepared the way for an enlightened and civilized rule; and where civilized rule has followed them they have proved, both in official and unofficial positions, the best mediators between the new, strict, and exacting Government and the suspicious native races, resentful of interference with their ancient ways, evil and good alike. By the consecration of countless noble lives and the sacrifice of many lives of which the world was not worthy, they have won an influence which has made the task of Government comparatively easy; and everywhere they continue to manifest and inculcate that loyalty to and co-operation with Governments, without which the latter indeed may rule, but without which they cannot fit a people for the higher task of ruling themselves.

TESTIMONIES TO MISSIONS AND MISSIONARIES

I. TESTIMONIES REGARDING MISSIONS IN GENERAL

1. WOODROW WILSON

(Quoted by *The Missionary Review of the World*.)

The White House, December 5, 1917.

I entirely agree with you in regard to the missionary work. I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises, but that the work undertaken should be continued and continued . . . at its full force, seems to me of capital necessity, and I for one hope that there may be no slackening or recession of any sort.

Cordially and sincerely yours,

WOODROW WILSON.

2. THREE BRITISH FIELD-MARSHALS

(The following letter, signed by three field-marshals (Lord Roberts, Lord Grenfell and Lord Methuen), was printed for distribution among the officers in the British Army:)

Dear Sir: As officers who have had the honor of serving the Crown in many lands and among people of different races, we desire, from our own experience, to draw your special attention to a subject which we judge to be of the highest importance to a British officer.

Holding His Majesty's commission, you will probably before long serve abroad among non-Christian peoples. We would venture to remind you of the great influence of such a position and the serious responsibility it entails.

Whether we recognize the fact or not, our personal lives materially affect the estimation in which the claims of Christianity are held by numbers of natives around us. For instance, a thoughtless word or careless behaviour may give them wrong and unfavorable impressions as to beliefs and institutions which we are sure you at any rate in your heart really value and would wish to honor. Respect for the Christian Sunday and the attitude of a British officer toward Christian worship are closely observed, and have great effect on the native mind. During his recent visit to India, the high example of His Majesty, the King, in these two particulars has made a profound impression.

Besides this (sometimes unconscious) personal influence, there is the fact that you will almost certainly come into contact with the representatives of various Christian missionary societies, whose special work it is to show to non-Christian peoples the love of the Christ whom you profess to serve.

We recommend these missionaries to you as a body of men and women who are working helpfully with the Government, and contributing to the elevation of the people in a way impossible to official action. Some object to Christian missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing and the character of the converts. Most missions will bear looking into, and we are convinced that, if you do this, you will never afterwards condemn or belittle them.

Already the results of Christian missions in many places are very striking. For instance in the Uganda Protectorate (Central Africa), there is now a prosperous and peaceful community of nearly 90,000 Christians where not one existed thirty years ago, and where unutterable atrocities were of daily occurrence; while on the northwest frontier of India the pacific influence of missions among the fierce Pathan tribes has been of incalculable value to our Government.

Some of the noblest characters we have met have been missionaries, and the friendships we have made with them are among our cherished memories.

We venture to hope you will make the acquaintance of such men, thus showing a fellow countryman's sympathy in what is frequently a very difficult and discouraging effort, sometimes sorely trying to health and spirits.

We earnestly hope that you will receive this letter in the friendly spirit in which it is sent.

3. WILLIAM HOWARD TAFT

(In an address delivered at the University of Pennsylvania.)

The greatest agency today in keeping us advised of the conditions among Oriental races, who, however old their traditions and their civilization, are now tending toward Occidental ideals, is the establishment of foreign missions as the outposts of the advance guard of Christian civilization. These missions have the duty of representing the ideal of western Christian progress, and through them such progress is to be commended to the races whom, it is hoped, we may induce to accept that same civilization. The leaders of these missionary branches of the churches are now becoming some of our most learned statesmen in respect of our proper Oriental policies, and they are to be reckoned with by the men more immediately charged with the responsibility of initiating and carrying on such policies.

4. THEODORE ROOSEVELT

(From an address, welcoming the Ecumenical Conference to New York, 1900, delivered when he was Governor of New York)

I am glad to take part in welcoming you tonight—you, the men and women who not only have preached but have done; have made action follow pledge, performance square with promise. When I came back (from visiting mission work among American Indians) I wished it had been in my power to convey my experiences to those people—often well-meaning people—who speak about the inefficiency of foreign missions. I think if they could have realized but the tenth part of the work that had been done, they would have felt that no more practical work, no work more productive of fruit for civilization could exist than the work

being carried on by men and women who give their lives to preaching the Gospel of Christ to mankind.

You are doing the greatest work that can be done. It is an honor and a privilege to greet you here tonight in the name of the great State of New York, which includes within its borders the greatest city of the western hemisphere. I greet you in the name of the people and of the State; I bid you welcome, and I extend to you who lead hard and dangerous lives, you who have given up so much that most deem attractive in life, to you who have sacrificed so much that most hold dear, I give to you no commiseration, no sympathy, but the heartiest homage, the heartiest admiration and good-will.

5. ON ANOTHER OCCASION

The change of sentiment in favor of the foreign missionary in a single generation has been remarkable. The whole world, which is rapidly coming into neighborhood relations, is recognizing, as never before, the real needs of mankind and is ready to approve and strengthen all the moral forces which stand for the uplift of humanity. There must be government for the orderly and permanent development of society. There must be intercourse among peoples in the interest of commerce and growth. But, above all, there must be moral power, established and maintained under the leadership of good men and women. The upright and far-seeing statesmen, the honest and capable trader, and the devoted Christian missionary represent the combined forces which are to change the Africa of today into the greater and better Africa of the future. Beyond question of rule or traffic are the responsibilities of America as to the moral uplift of the people of Africa. This responsibility is to be met in co-operation with the Christian forces of other nations.

6. WILLIAM MCKINLEY

(In an address at the Ecumenical Conference, New York, 1900, delivered when President of the United States.)

I am glad of the opportunity to offer without stint my tribute of praise and respect to the missionary effort which has wrought such wonderful triumphs for civilization. The story of the Christian missions is one of thrilling interest and marvelous results. The services and the sacrifices of the missionaries for their fellowmen constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical

body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude, the support, and the homage of mankind. The noble, self-effacing, willing ministers of peace and good-will should be classed with the world's heroes.

AGAIN AT THE SAME CONFERENCE

Who can estimate their (missions) value to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have prompted concord and amity, and brought nations and races closer together. They have made men better. They have increased the regard for home; have strengthened the sacred ties of family; have made the community well-ordered, and their work has been a potent influence in the development of law and the establishment of government.

7. BENJAMIN HARRISON

(In an address at the Ecumenical Conference, New York, 1900.)

And these missionaries going into these foreign lands do not go to disturb the political conditions of the states that they enter. . . . They preach no crusade, incite no rebellion, but work by instilling the principles of the gospel of Christ . . . and this doctrine working its quiet way through the world will yet bring in the kingdom that is promised. . . . If you can blot out of your statute books, out of your constitutions, out of your codes of morals, out of your social and family institutions all that is derived from the Sacred Book, what would there be left to bind society together?

8. VISCOUNT BRYCE

AMBASSADOR OF GREAT BRITAIN IN THE UNITED STATES,
1907-13.

(In an address at the Student Volunteer Movement Convention, Rochester, N.Y., 1910.)

People are afraid of a conflict of races; people think some of the great ancient races of the East may be led into mortal struggle with the European peoples. If our attitude to them were governed by Christian principles there would be no risk of

any such conflict. I hope and I believe that it will be averted; but I am sure it can be averted if we try to apply in our national policy those Christian principles which we profess. The sense of human brotherhood was never more needed than now, at this precious, critical moment. It is needed not only by the missionary and not only for missions; it is needed by all who come in contact with these races.

And are we not all of us, whether we be missionaries or not, bound as citizens to have a share in guiding the policy of our governments? Are we not bound to see that our governments try to help and to treat with justice and consideration these backward races with which we come in contact? Their fate now at last in this day of the world lies in the hands of civilized people of European stock, and now is the time for us to fulfill these great responsibilities that have devolved upon us.

9. WILLIAM JENNINGS BRYAN

(In an address at the Student Volunteer Movement Convention at Kansas City, 1914, while Secretary of State.)

I have heard various arguments advanced against work in foreign fields. I am prepared to answer every argument I ever have heard, for not an argument has been advanced in my presence that cannot be completely answered in a very few words. I have heard it said that we need the money for the work at home, that we cannot afford to send our money abroad. My answer is that the money sent to the foreign field is not subtracted from the amount that would be devoted to the work at home.

Another argument that I have heard, and it has had some effect on some Christians, is that we are not perfect ourselves and ought to be ashamed to try to improve others in foreign lands until we have first removed the cause for criticism in ourselves.

The Bible does not say, "Let the perfect help the imperfect." It says, "Let the strong help the weak." This same rule that applies to the individual applies to the nation. There is much to be done in this nation, but, my friends, no matter how much we do there will yet be work before us. The higher we rise, the farther we see; and the more good we accomplish, the more clearly we see the work that yet remains to be done. If this nation is not to stretch out its hands to those in other lands until there is no work at home for its hands to do, then this nation will have no part in the world's redemption. I believe that we are stronger for the work here because of what we know of the work in other lands;

and, speaking for myself, my faith has been increased as I have visited the mission fields of the Orient and there have seen our Gospel waging successful warfare against the religions and the philosophies of all other lands. I have come home with a stronger faith than I ever had before I went away that the time will come when every knee shall bow and every tongue confess.

10. E. ALEXANDER POWELL

IN THE AMERICAN CONSULAR SERVICE, 1905-1909

If commerce follows the flag, the flag follows the missionary. It is one of the facts of history. Commerce, geography and civilization alike owe the missionary a debt which they can never hope to repay. The exploration work of Livingstone is marked by rare precision and by a breadth of observation which will forever make it a monument to the name of the most intrepid traveller of the nineteenth century. It was Verbeck, a missionary to Japan, who carried the ideals of western civilization to the Empire of the Mikado before the ink on Perry's treaty was fairly dry. . . . William Carey, the great missionary to India, by a tremendous labor of translation served the interests of scholars and of commerce as well as of religion; and, going to India to preach a salvation from sin, immediately set about abolishing the suttee—the custom of sacrificing the widow upon her husband's funeral pyre. It was the representations of American missionaries that induced Seward and his colleagues to bring about the purchase of Alaska. If the clatter of American harvesters is heard today from one end of Asia Minor to the other; if the Esquimaux of Greenland and Alaska and Labrador vary their monotonous diet of fish and blubber with tinned meats from Chicago and Kansas City; if the natives of Equatoria insist on buying cotton sheeting that is stamped 'American,' and will take no other, our merchants and manufacturers, instead of praising the consul or the commercial traveller, may thank the American missionaries.

11. COMMODORE A. V. WADHAMS

U.S. NAVY SINCE 1878. REPRESENTATIVE OF THE NAVY DEPARTMENT, AMERICAN RED CROSS HEADQUARTERS,
WASHINGTON, D. C., 1917-19

It has been my privilege to see much of our missionaries and their work throughout the world. No one can fully appreciate the great good that has been done by foreign missionaries until he can compare the converted with the unconverted in distant

lands and islands of the sea. The missionaries need no word of commendation from me or anybody. Their work speaks for itself; and any man or woman who honestly examines the work of our foreign missionaries must admire and rejoice in the great work that is being done by the noble men and women whose privilege it is to scatter the sunlight of the blessed Gospel.

12. SENATOR GEORGE F. HOAR

(In a speech in the U.S. Senate, June, 1899.)

There is not a story of true heroism or true glory in human annals which can surpass the story of missionaries in this or in foreign lands whom America has sent forth as the servants of civilization and piety. They have taken their lives in their hands. They have sacrificed ambition, family ties, hope, health and wealth. No danger that stood in their way, no obloquy deterred them.

13. LORD SALISBURY

PREMIER OF GREAT BRITAIN AND SECRETARY FOR FOREIGN AFFAIRS.

(In an address in London at the Bi-Centenary of the Society for the Propagation of the Gospel in 1900.)

And that is one reason why this Society and missionary societies appeal with undoubted force and with the right to have their appeal considered—that as our civilization in its measure tends to hamper missionary efforts, so in its nobler manifestations and its more powerful efforts that civilization, represented by our assistance, shall push forward to its ultimate victory the cause to which you are devoted.

I will only urge you to remember that the world, however slowly—and I am afraid that at this moment it is very slowly—is traveling to the point where the government of all races will be done, not by organized force but by regulated and advancing public opinion; that you have in your hands one of the most powerful and one of the most sacred levers that ever acted upon opinion, and that it will be dependent not only on the zeal but also on the wisdom and Christian prudence with which you work that instrument that the great results which we all pray for will be achieved.

II. TESTIMONIES REGARDING MISSIONS IN AFRICA

14. REPORT OF LORD CROMER FOR 1902

Parliamentary Papers, 1903, Egypt

LORD CROMER WAS IN BRITISH DIPLOMATIC SERVICE, 1900-1911, SERVING IN EGYPT, PERSIA, RUSSIA AND INDIA

Not only can there be no possible objection to Mission work of this description, but I may add that, from whatever point of view the matter is considered, the creation of establishments conducted on the principles adopted by Mr. Griffen and Dr. McLaughlin cannot fail to prove an unmixed benefit to the population amongst whom they live. I understand that the American missionaries contemplate the creation of another Mission post higher up the Sobat. It is greatly to be hoped that they will carry out this intention. They may rely on any reasonable encouragement and assistance which it is in the power of the Soudan Government to afford. It is, I venture to think, to be regretted that none of the British Missionary Societies appear so far to have devoted their attention to the southern portions of the Soudan, which are inhabited by pagans. Not only do these districts present a far more promising field for missionary enterprise than those provinces whose population is Mohammedan, but the manifest political objections which exist in allowing Mission work in the latter, do not in any degree exist in the former case.

15. CONSUL O'NIEL

CONSUL FOR GREAT BRITAIN AT MOZAMBIQUE.

My experience of ten years in Africa has convinced me that this mission work is one of the most powerful and useful instruments we possess for the pacification of the country and the suppression of the slave trade.

16. MR. FOSBERY

ACTING GOVERNOR OF NIGERIA, 1906.

(Quoted in Dennis' *The New Horoscope of Missions*.)

It is impossible to overestimate the good already accomplished in Southern Nigeria by [the missionaries of] the Church Missionary Society.

17. HONORABLE WINSTON CHURCHILL

MR. CHURCHILL WAS UNDER-SECRETARY OF STATE FOR COLONIES, 1906-1908, AND FIRST LORD OF THE ADMIRALTY, 1911-1915.

(In an address at the National Liberal Club.)

Once in Uganda, you went into another world. You found there a completely established polity—a State with every one in his place and a place for every one. You found clothed, cultivated, educated natives. You found 200,000 who could read and write, a very great number who had embraced the Christian faith, and had abandoned polygamy in consequence of their conversion.

18. REPORT OF THE SOUTH AFRICAN NATIVE AFFAIRS COMMISSION, 1903-1905

SIR GODFREY LAGDEN, CHAIRMAN.

For the moral improvement of the natives there is available no influence equal to that of religious belief.

The Commission is of the opinion that hope for the elevation of the native races must depend mainly on their acceptance of Christian faith and morals.

The weight of evidence is in favor of the improved morality of the Christian section of the population, and to the effect that there appears to be in the native mind no inherent incapacity to apprehend the truths of Christian teaching or to adopt Christian morals as a standard. It does not seem practicable to propose any measure of material support or aid to the purely spiritual side of missionary enterprise, but the Commission recommends full recognition of the utility of the work of the churches which have undertaken the duty of evangelizing the heathen.

19. SIR HENRY H. JOHNSTON

BRITISH HIGH COMMISSIONER OF UGANDA, 1899-1901.

(In an article in the *Nineteenth Century*.)

Missionary enterprise has widely increased the bounds of our knowledge and has conferred benefits on science the value and extent of which it itself was careless to compute. Huge is the debt which philologists owe to the labors of missionaries in Africa. They have illustrated by grammars, dictionaries, and translations nearly 200 African languages and dialects.

20. THE SAME

(In the Introduction to *Trade Politics and Christianity in Africa and the East.*)

The influence of Christianity emanating from European missionaries and native converts has profoundly affected the theory and practice of Mohammedanism, the theory and practice of Hinduism and Buddhism. Gradually the professors of these faiths are coming to regard Christianity of a non-dogmatic kind as not alien to their beliefs but a part of them.

It may seem strange to read this appreciation of Christian mission work in Asia, Africa and America from one who, in other writings, has made no secret of his utter lack of faith or interest in most Christian dogmas. . . . But, although the writer is so heterodox a professor of Christianity, practical experience in Africa, Asia and America has brought home to him, ever and again during the last thirty-four years, the splendid work which has been and is being accomplished by all types of Christian missionary amongst the black, brown and yellow peoples of non-Caucasian race, and amid those Mediterranean or Asiatic Caucasians whose skins may be a little duskier than ours but whose far-back ancestry was the same.

The value of the Christian missionary is that he serves no government. He is not the agent of any selfish state or self-seeking community. He does not even follow very closely the narrow-minded limitations of the church or the sect that have sent him on his mission. He is the servant of an ideal, which he identifies with God; and this ideal is in its essence not distinguishable from essential Christianity; which is at one and the same time essential common sense, real liberty, a real seeking after progress and betterment. He preaches chastity and temperance, the obeying of such laws as are made by the community; but constantly with all constitutional and peaceful efforts he urges the bringing of man-made laws more and more into conformity with Christian principles.

III. TESTIMONIES REGARDING MISSIONS IN THE NEAR EAST

21. VISCOUNT JAMES BRYCE

AMBASSADOR OF GREAT BRITAIN IN THE UNITED STATES,
1907-1913.

I cannot mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish Empire. They have shown great judgment and tact in their relations with the ancient churches of the land, Orthodox, Gregorian, Jacobite, Nestorian and Catholic. They have lived cheerfully in the midst, not only of hardships, but latterly of serious dangers also. They have been the first to bring the light of education and learning into these dark places, and have rightly judged that it was far better to diffuse that light through their schools than to aim at a swollen roll of converts. From them alone, if we except the British consuls, has it been possible during the last thirty years to obtain trustworthy information regarding what passes in the interior.

22. HONORABLE HENRY MORGENTHAU

UNITED STATES MINISTER TO TURKEY, 1913-1916
(In a letter to Dr. E. L. Smith, 1916.)

A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately. Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built. The missionaries are the devoted friends of the people of Turkey and they are my friends. They are brave, intelligent and unselfish men and women. I have come to respect all and love many of them. As an American citizen I have been proud of them. As an American Ambassador to Turkey I have been delighted to help them.

23. PRINCE FAISAL

OF THE NEW ARABIAN KINGDOM OF THE HEJAZ

(At the Peace Conference in Paris, in an interview with Ernest Hamlin Abbott.)

"Daniel Bliss," said Prince Faisal, "is the grandfather of Syria, and his son, Howard Bliss, is the father of Syria. Without the education that this College has given, the struggle for freedom could never have been won. The Arabs owe everything to these men."

24. SIR HENRY MORTIMER DURAND

AMBASSADOR OF GREAT BRITAIN IN THE UNITED STATES;

SERVED AS DIPLOMAT ALSO IN INDIA, PERSIA,

AFGHANISTAN AND SPAIN.

(In an address at the Student Volunteer Movement Convention at Nashville, Tenn., 1906.)

The lives of those whom I have known have been almost without exception an example to all about them—an example which some of their detractors would do well to follow. Many of them have been men of the highest culture. I have never known any class of men in the East who had such knowledge of the native languages.

Further, I have found that in knowledge of the people, of their customs and feelings, the missionaries were, as a rule, far ahead of the officials. That fact also is easy to understand. And it enables the judicious missionary to afford at times, as Judson did, the most valuable aid to the official who will consult him.

Provided that missionaries are of that stamp, and many of those whom I have known in Persia and elsewhere were of that stamp, then I can only repeat in words I have used before tonight, that, if I were ever again an administrator or a diplomat in a non-Christian country, I would, from a purely business point of view, as a government official, far sooner have them than not within the limits of my charge. And I believe from what I have seen that the people of the country, too, would far sooner have them than not have them.

25. HONORABLE LLOYD G. GRISCOM

**UNITED STATES MINISTER TO PERSIA 1901, TO JAPAN 1902-6,
TO BRAZIL 1906-7, AND TO ITALY 1907-9.**

My views are entitled to the greater weight inasmuch as prior to my being sent abroad as representative of the Government, first to Turkey, and afterwards to Persia, I had not been in sym-

pathy with missionary work; was, perhaps, hostile and inclined to ridicule the work of foreign missions. The change wrought in my views was due to my having been brought into close intimacy with what missionaries were doing, as in Turkey and at Teheran and at Ispahan in Persia. At the former was a single lady, an M.D., surrounded by 80,000 hostile Mussulmans. At Ispahan a whole colony of English and Americans were giving themselves to the education and betterment of the people. I can hardly express my admiration for the self-sacrifice exhibited.

26. GENERAL LEW WALLACE

AUTHOR OF "BEN HUR," U.S. MINISTER TO TURKEY,
1881-1885.

I have often been asked: "What of the missionaries of the East? Are they true, and do they serve their Master?" And I have always been a swift witness to say, and I say it solemnly and emphatically, that if anywhere on the face of the earth there exists a band of devout Christian men and women, it is there. They live and die in the work. Their work is of that kind which will be productive of the greatest good.

IV. TESTIMONIES REGARDING MISSIONS IN INDIA

27. LORD SYDENHAM

GOVERNOR OF VICTORIA, AUSTRALIA, 1901-1904; GOVERNOR OF BOMBAY, 1907-1913

(From an address in Calcutta on the "Problem of India.")

Lord Sydenham said "that he went to India with no very great prepossessions in favor of missionary work. But after five and a half years of careful study of the conditions and tendencies of modern India, he had come to the conclusion that missionary effort was playing a far greater part than was generally realized in raising the standards and ideals of life among the people and therefore fulfilling one of the greatest and most sacred of their national responsibilities."

28. SIR RICHARD TEMPLE

LIEUTENANT-GOVERNOR OF BENGAL, 1874; GOVERNOR OF BOMBAY, 1877-1880; MEMBER OF PARLIAMENT, 1885-1895

I have governed one hundred and five millions of the inhabitants of India, and I have been concerned with eighty-five millions more in my official capacity. I have thus had acquaintance with or have been authentically informed regarding nearly all the missionaries of the societies laboring in India within the last thirty years. And what is my testimony regarding these men? They are most efficient.

29. SIR JAMES MESTON

IN BRITISH CIVIL SERVICE SINCE 1885; LIEUTENANT-GOVERNOR OF THE UNITED PROVINCES, 1912-1917

(In an interview with Mr. Tyler Dennet.)

Of course, there is a great difference of opinion about mission work. Some scoff at it; some value it for its purpose to convert the native to Christianity; others appreciate it for its humanitarian services. The Government takes a neutral attitude, but it does enormously value the assistance rendered by the missionaries to good government. The missions have helped in education and have done a great deal for the depressed classes which the Government could not do and which the Indian is unwilling to do.

30. THE GOVERNMENT OF INDIA

(Quotations from the text of the memorandum outlining the policy of the Government of India towards Protestant Missions during the late war):

Par. 1: Appreciating to the full the value of the work done in the past by missionary and other philanthropic societies and organizations, His Majesty's Government and the Government of India cordially welcome their co-operation in the future in furthering the moral and material well-being of the peoples of India.

31. JOHN WANAMAKER

POSTMASTER-GENERAL OF THE UNITED STATES, 1889-1893

By personal contact with the work and workers (in India) I convinced myself that the work of the missionaries, clergymen, teachers, doctors, and Christian helpers was healthy, eminently practical, and well administered.

In its business administration it is quite as economically done as any business firm could establish and support business extensions permanently and successfully in lands far distant from home, climate and custom requiring different modes of living. In all my life I never saw such opportunity for investment of money that anyone sets apart to give to the Christ, who gave Himself for us. As I looked at the little churches, schools, and hospitals, and inquired the original cost of buildings and expense of administration, I felt a lump of regret in my heart that I had not been wise enough to make these investments myself, and wished a hundred times I had known twenty-five years ago what I learned a half-year ago.

32. THE GAEKWAR OF BARODA

(In an interview with Mr. Tyler Dennet)

I am thinking of calling together the missionaries and asking them to tell me their views on how we can improve the quality of the native priesthood. Then I want to call the priests together and say to them: "Look at the missionaries. See the sacrifices they are making to help our people. You ought to go out and do the same kind of work."

33. RAJAH SIR HARNAM SINGH

MEMBER OF THE COUNCIL OF THE UNITED PROVINCES.

I consider that among the manifold blessings of British rule in India, Christian missions occupy the most prominent place.

Friends and foes, Christians and non-Christians, have from time to time borne testimony to the noble work done by missionaries in India. They have been the pioneers in education and culture, and have been the champions of free thought and enlightened action. They have afforded sympathy to the people in their joy and sorrow, and have stood between them and their rulers in times of trouble and need. The people in all parts of the country keenly appreciate the self-sacrificing zeal with which they pursue the divine work they have undertaken; and who has not been touched by all that the missionaries have done for the people of India during the last famine, even to the laying down of their lives? Suffice it, then, to say that the people of India owe a deep debt of gratitude to missions and missionaries.

34. JUDGE VARADO RAO AVERGAL

ASSISTANT SESSIONS JUDGE OF MADURA.

Whenever I am transferred on official duty to a new district, it is with a feeling of relief that I hear that the missionary is at work in that special field of labor. We Hindus are not so blind or bigoted as not to recognize the manifold good results flowing from the adoption of the Christian faith by some of the communities which form the population of Southern India.

35. SIR MUNCHERJEE BHARNAJGREE

A PARSEE MEMBER OF THE PARLIAMENT OF INDIA

American missionaries are doing more for the industrial development of the Indian Empire than the Government itself.

36. THE MAHARAJAH OF TRAVANCORE

Long before the State itself undertook the humanizing task of educating the subject population, the Christian missionaries had raised the beacon of knowledge in this land. One cannot be sufficiently thankful for the introduction of this civilizing element and its happily steady development. Your labors have been increasing, year after year, the number of loyal, law-abiding and civilized population—the very foundation of good government.

37. SIR ARTHUR LAWLEY

GOVERNOR OF WESTERN AUSTRALIA, 1901-1902; LIEUTENANT-GOVERNOR OF THE TRANSVAAL, 1902-1906; GOVERNOR OF MADRAS, 1906-1911.

(In an address when Governor of Madras.)

I have seen for myself what they are doing for the uplifting of humanity here, and I am glad to take the opportunity of this ceremony this afternoon to express my great appreciation and my high admiration of the work which has been done by the missionaries in this land, and to give expression also to my recognition of them as auxiliaries, and powerful auxiliaries, too, in the great work of administration in India to which Great Britain has set its hand.

38. LORD CURZON

VICEROY OF INDIA.

(In a letter to the President of Madura College, quoted in Dennis' *The New Horoscope of Missions*.)

While in India I was greatly impressed with the excellent, devoted, and self-sacrificing work that was being spontaneously undertaken by American educational and missionary institutions, and I regard them as a valuable adjunct to the forces of government in aiming at the moral and intellectual development of the people.

39. VISCOUNT JAMES BRYCE

The longer one stays in India, the more evidence one has that the future well-being of this country, and, above all, the extension, permanence, and quality of British influence depend largely upon the progress of missions.

40. SIR ANDREW FRAZER

LIEUTENANT-GOVERNOR OF BENGAL, 1908-1908

(In an Address at Toronto, 1909.)

All those now form the Indian Presbyterian Church; and I have often heard, with the greatest gladness, Indian Christians talk of the debt which, under their Lord, they owe to men on this side of the water.

41. SIR C. U. AITCHISON

EX-LIEUTENANT-GOVERNOR OF THE PUNJAB

The changes that are today being wrought out by Christian missionaries in India are simply marvelous. They are slowly

but surely undermining the foundations of Hindu superstition, and bringing about a peaceful, religious, moral and social revolution.

42. SIR WILLIAM HUNTER

IN GOVERNMENT SERVICE IN INDIA, 1861-1887; EDITOR OF THE
"IMPERIAL GAZETTEER OF INDIA"

(Quoted from the *London Times*.)

English missionary enterprise is the highest modern expression of the world-wide national life of our race. I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay.

43. SIR WILLIAM MACKWORTH YOUNG

LIEUTENANT-GOVERNOR OF THE PUNJAB, 1897-1902.

As a business man speaking to business men, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done—and much has been done—by the British Government in India since its commencement.

Let me take the province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation—fifty-four years ago—and to that question I feel there is but one answer: Christianity, as set forth in the lives and teachings of Christian missionaries.

If the natives of India have any practical knowledge of what is meant by Christian charity, if they know anything of high, disinterested motives and self-sacrifice, it is mainly from the missionaries that they learn it. The strength of our position in India depends more largely on the good will of the people than upon the strength and number of our garrison, and for that good will we are largely indebted to the kindly, self-sacrificing efforts of the Christian missionary in his dealing with the people.

The mission schools have turned out some of our most valuable officers. They have set a standard which has been of incalculable value to the Department of Education generally. For this work the missionaries are entitled to the deep gratitude of the administration.

V. TESTIMONIES REGARDING MISSIONS IN SIAM

44. THE HONORABLE HAMILTON KING

UNITED STATES MINISTER TO SIAM.

(In an address to missionaries in Bangkok, 1906.)

The nation has responded with a confidence which has been worthy of your best endeavors. To your direction, while yet strangers in their land, they entrusted the shaping of their children's lives. With a civilization and home life little understood by you, they entrusted to you the education of their daughters; and in the days gone by, the king, the princes and the nobles of the land have accepted your instruction.

Your chief warrant to work in Siam has been as a national factor in advancing her civilization. You have the confidence of the Government, because your heart is with Siam. By the millions of printed pages of Scripture and of pamphlets you have been scattering up and down the land you have planted for this growth. Are you prepared to assume the responsibility that comes with the opportunity? To shape the literature of a nation! To crystalize the thought of a state! To color the sentiment of a people! To sweeten the morals of a race! To form the ideals of a civilization! . . . This is better than those of your number who shaped the beginnings ever dreamed. This is an opportunity of which the history of Christian missions nowhere records an equal. This warrants all the sacrifice that has been made in the past. And every breath of past sacrifice seals the obligations of the work upon you!

45. THE HONORABLE DAVID B. SICKLES

WHEN UNITED STATES CONSUL AT BANGKOK, SIAM.

The American missionaries in Siam, whom I have observed for several years, have accomplished a work of greater magnitude and importance than can be realized by those who are not familiar with its character and with the influence which they have exerted upon the Government and people. Largely through their influence slavery is being abolished, and the degrading custom of bodily prostration is not compulsory. Wholesome and equitable laws have been proclaimed, . . . an educational institution has been established by the Government, and reforms have been inaugurated in all its departments. Before I went to

the Far East I was strongly prejudiced against the missionary enterprise and against foreign missionaries, but after a careful examination of their work I became convinced of its immense value.

46. CHULALONGKORN

KING OF SIAM, 1873-1910.

American missionaries have done more to advance the welfare of my country and people than any other foreign influence.

47. THE KING OF SIAM

(When, as Crown Prince, he visited America.)

His Majesty desires me to express his sincere thanks for your good wishes and to assure you that, mindful of the excellent work performed by the American missionaries for the enlightenment of the people of his country, he will not fail to follow in the footsteps of his royal predecessor in affording every encouragement to them in the pursuit of their praiseworthy task.

48. PRINCE DAMRONG

MINISTER OF THE INTERIOR FOR SIAM.

(To the Hon. Hamilton King, United States Minister to Siam.)

I want to say to you that we have great respect for your American missionaries in our country, and appreciate very highly the work they are doing for our people. I want this to be understood by everyone, and if you are in a position to let it be known to your countrymen, I wish you would say this for me. The work of your people is excellent.

VI. TESTIMONIES REGARDING MISSIONS IN CHINA

49. HSU SHIH CHANG

PRESIDENT OF CHINA.

(Cable message sent to the American Bible Society for Bible Day at the Columbus, Ohio, Methodist Centenary, June, 1919.)

Moral teachings Bible truly exerted unlimited influence for good among all Christians in China. Also raised standard all my people along lines true progress. Hope benefits Scripture will extend to ends of earth and transcend past success. Bible teaching done great good in China. Has converted numbers of people. Become sincere Christians and transformed moral character. Some our prominent men of today honorable. Bible only remedy save China. Will cure corrupt officials, instruct people how do righteousness, educator, Bible gives our people greater power for moral uplift and spiritual enlightenment. Will not fail as guide and inspirer in struggle for moral perfection.

50. GENERAL LI YUAN HUNG

COMMANDER-IN-CHIEF OF THE REPUBLICAN ARMY DURING THE REVOLUTION; VICE-PRESIDENT, 1913-1916, AND SUCCESSOR OF YUAN SHIH KAI IN THE PRESIDENCY, 1916-1918.

Missionaries are our friends. I am strongly in favor of more missionaries coming to China to teach Christianity. We shall do all we can to assist them, and the more missionaries we get to come to China the greater will the Republican Government be pleased. China would not be aroused today as it is were it not for the missionaries, who have penetrated even the most out-of-the-way parts of the Empire and opened the country.

51. LI HUNG CHANG

GRAND SECRETARY AND SPECIAL AMBASSADOR TO THE UNITED STATES FROM THE EMPEROR OF CHINA.

(In an address in New York.)

The missionaries, as you have so ably expressed, have not sought for pecuniary gains at the hands of our people. They have not been secret emissaries of diplomatic schemes. Their labors have no political significance, and the last, not the least, if I might be permitted to add, they have not interfered with or usurped the rights of the territorial authorities.

As a man is composed of soul, intellect and body, I highly appreciate that your eminent Boards, in your arduous and much esteemed work in the field of China, have neglected none of the three.

52. THE HONORABLE V. K. WELLINGTON KOO

RECENTLY MINISTER OF THE CHINESE REPUBLIC TO THE
UNITED STATES.

(In a Convocation Address at the University of Chicago, 1916.)

But even more significant than the trade relations between our two countries has been the work of American missionaries in China, than whom no class of foreigners are more friendly, sympathetic and unselfish in their attitude toward the Chinese people.

As religious teachers they have made the Christian faith known to the countless millions of Chinese who had not heard of its truths before, and thereby gave them a new hope and a new source of inspiration. It is impossible to estimate how much happiness and comfort they have brought to those who found life miserable because of its lack of spiritual vision.

For the introduction of modern education, too, China owes a great deal to American missionaries. It is a general conviction on the part of the Chinese people that through their translation into Chinese of books on religious and scientific subjects, through their untiring efforts in establishing schools and colleges in China, and through their work as teachers and professors, American missionaries, in co-operation with those from other countries, have awakened the interest of the Chinese masses in the value and importance of the new learning.

In the field of medicine in China, American missionaries have rendered an equally important service.

Closely allied with, and yet distinctively different from, their work as messengers of the Gospel, is the influence of the missionaries as a factor in the social regeneration of China. Many of the epoch-making reforms, such as the suppression of opium and the abolition of foot-binding, have been brought about with no little encouragement and help from them.

Nothing which individual Americans have done in China has more strongly impressed Chinese minds with the sincerity, the genuineness, the altruism of American friendship for China than this spirit of service and sacrifice so beautifully demonstrated by American missionaries.

53. GOVERNOR OF SZECHUAN

A recent governor of Szechuan, the most westerly province of China, said in a public speech: ". . . My hope is that the teachers of both Great Britain and America will spread the Gospel more widely than ever, that hatred may be banished and disputes dispelled, and that the influence of the Gospel may create boundless happiness for my people of China "

54. HONORABLE C. T. WANG

VICE-PRESIDENT OF THE CHINESE SENATE AND DELEGATE TO THE PEACE CONFERENCE.

(In *The International Review of Missions*, February, 1919, quoted from "*China World Democracy and Missions.*")

The Christian missions in China are making a real and lasting contribution to the educational work of the nation. . . . In all the political upheavals, the people found that those students who, through their touch with the mission schools, have embraced the real spirit of living sacrifice of Jesus Christ, are the ones that can best be trusted.

55. TUAN FONG

VICEROY OF FUKIEN, SPECIAL COMMISSIONER TO THE UNITED STATES.

We take pleasure this evening in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the Empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scientific works of the West. They help us to bring happiness and comfort to the poor and the suffering by the establishment of hospitals and schools. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hand of the missionary. For this service you will find China not ungrateful.

56. REAR ADMIRAL GEORGE E. BELKNAP

UNITED STATES NAVY, 1889-1903.

I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant, or any other person, from emperors, viceroys, judges, governors, counsellors, generals, ministers, admirals, merchants, and others down to the lowest coolies in China

and Japan, Siam and Korea, who, in their association or dealings with their fellowmen in that quarter of the globe, are not indebted every day of their lives to the work and achievement of the American missions.

57. COLONEL DENBY

UNITED STATES MINISTER TO CHINA, 1885-1898, 1900-1902;
AND CONSUL-GENERAL, SHANGHAI, 1907-1909.

(In a letter to General Shackleford of Indiana.)

Believe nobody when he sneers at the missionaries. The man is simply not posted.

The men and women who put in from eight o'clock to four in teaching Chinese children, on a salary that barely enables one to live, are heroes or heroines as truly as Grant or Sheridan, Nelson or Farragut. These men have remarkable learning, intelligence and courage. It is perhaps a fault that they court nobody, make no effort to attract attention, fight no selfish battle. It is idle for any man to decry the missionaries or their work. I do not address myself to the churches, but as a man of the world, talking to sinners like himself, I say that it is difficult to say too much good of missionary work in China.

58. GENERAL JOHN W. FOSTER

SECRETARY OF STATE FOR THE UNITED STATES, 1892-1893;
FOREIGN ADVISER OF THE EMPEROR OF CHINA, 1895; DELEGATE OF CHINA AT THE SECOND HAGUE CONFERENCE, 1907.

(In an address at the Student Volunteer Movement Convention, Nashville, Tenn., 1906.)

Such are some of the services which Christian missionaries have rendered to the western nations and to China in their political and diplomatic relations. It is not too much to say that up to the middle of the last century the Governments of Europe and America were almost entirely dependent upon the missionaries for the direct conduct of their intercourse with Chinese officials.

59. MAJOR EDWIN H. CONGER

UNITED STATES MINISTER TO BRAZIL, 1891-1898; CHINA, 1898-1904, AND MEXICO, 1905.

For seven years I have been intimately associated with your colleagues in the missionary work in China, a body of men and

women who, measured by the sacrifices they make, the trials they endure, and the risks they take, are veritable heroes. They are the pioneers in all that country. They are invariably the fore-runners of western civilization. It is they who, armed with the Bible and schoolbooks, and sustained by a faith which gives them unflinching courage, have penetrated the darkest interior of that great empire, hitherto unvisited by foreigners, and blazed the way for the oncoming commerce which everywhere quickly follows them.

60. THE HONORABLE CHESTER HOLCOMBE

FOR TWENTY YEARS CONNECTED WITH THE DIPLOMATIC STAFF
OF THE UNITED STATES IN CHINA, SERVING AS ACTING
MINISTER IN 1875-6, 1878-9, 1881-2.

(From the *Atlantic Monthly*, 1906.)

. . . Aside from this most practical evidence of the appreciation and favor with which the Government of China regards the missionary enterprise, there is a great mass of testimony from individuals high in rank and authority throughout the Empire, all serving to show that this unselfish effort for the good of Chinese humanity has gained for itself an honored place in influential minds once suspicious of or openly hostile to it. Large donations to mission hospitals and schools from official or wealthy Chinese, a great and rapidly increasing demand for Christian literature and educational works, special and unsolicited courtesy and assistance shown to missionaries, all these indicate that the day of Chinese opposition to missionary work among them has passed, and that, whatever may be the opinion of foreigners either resident in China or in their native lands, China itself, as represented by the leaders of thought and public opinion in it, has recognized and accepted the missionary enterprise as one of the most important and useful factors in the creation and development of new life in that ancient and antique Empire.

Did space permit, an overwhelming array of facts and figures could be set forth to prove the inestimable, though unrecognized, value of the missionary as an agent for the development of American commerce in every part of the globe. The manufacturing and commercial interests in the United States, even though indifferent or actively hostile to the direct purpose of the missionary enterprise, could well afford to bear the entire cost of all American missionary effort in China for the sake of the large increase in trade which results from such effort.

61. THE HONORABLE T. R. JERNEGAN
FORMERLY CONSUL-GENERAL OF THE UNITED STATES AT
SHANGHAI.

Missionary work has accomplished advantages to trade which the present awakening of China will soon evidence to be of great practical value. . . . The ensign of commerce follows close in the wake of the banner of the Cross, and he that would strike down the hand that carries the latter injures the interests of the former.

62. LORD SALISBURY
SECRETARY FOREIGN AFFAIRS FOR THE BRITISH EMPIRE,
1900-1903.

I firmly believe that, on the whole, the missionaries have been a great power for good in China. . . . I would rather have all their rashness than not have them at all. Would that we at home could catch a spark of their zeal!

63. SIR ROBERT HART
DIRECTOR OF CHINESE IMPERIAL MARITIME CUSTOMS,
1885-1908.

As for the missionary class, their devotion, zeal, and good works are recognized by all.

64. THE HONORABLE W. J. GARNETT
 (Report W. J. Garnett, 1906, in *Parliamentary Papers, 1907,*
China No. 1, p. 9.)

Shantung seems to be especially popular as a field of missionary enterprise, and all branches of the Christian Church are well represented there. In view of the disparaging remarks one so frequently hears in Europe respecting the usefulness of missionary work in China, I venture to give my opinion here on the subject after a short but careful study of the question, and to say that I do not think any doubt should exist as to the extreme usefulness of the work which is being done.

65. THE HONORABLE JOHN GOODNOW
DR. GOODNOW, PRESIDENT OF JOHNS HOPKINS UNIVERSITY, WAS
LEGAL ADVISER TO THE CHINESE GOVERNMENT IN 1913-1914.

Our missionary enterprises, hospitals, schools, and churches, have won for us the good will of the Chinese people. All the institutions of western learning for Chinese are American and missionary. One cannot overestimate their influence. I know

of one hospital that last year treated 33,000 cases of women and children free. That hospital is only one of many doing a similar work of noble charity. Before I went to China, I had my misgivings as to adult Chinamen ever becoming true converts to Christianity, but when the time of trial came, last year (1900), and tens of thousands of Chinese in the North refused to recant their Christian professions, but sacrificed their lives, martyrlike, on the block, they gave a supreme test to their belief in the Savior of mankind.

66. THE HONORABLE JULEAN ARNOLD

UNITED STATES COMMERCIAL ATTACHÉ FOR CHINA.

(In an article from Peking, March 31, 1916.)

These missionaries learn the language of the communities in which they reside and come to know the people among whom they work far more intimately than do Britishers or Americans in other walks of life in China. As a result they have given to the English-speaking world a flood of knowledge regarding this strange country and its people, which, from a commercial viewpoint, is in itself a very important work. . . .

It is almost impossible for peoples other than American and British to comprehend the fact that the missionaries of these two countries are not part of a political propaganda to spread the influence of these peoples. . . .

These foreign critics probably appreciate more than do our people the great value to our interests of the labors of our missionaries, and on that account cannot understand that our Government is not lending its support directly to further the work of these missionaries in China.

VII. TESTIMONIES REGARDING MISSIONS IN JAPAN

67. MARQUIS OKUMA

PREMIER OF JAPAN, 1914-15.

The coming of missionaries to Japan was the means of linking this country to the Anglo-Saxon spirit, to which the heart of Japan has always responded. The success of Christian work in Japan can be measured by the extent to which it has been able to infuse the Anglo-Saxon and the Christian spirit into the nation. It has been the means of putting into these fifty years an advance equivalent to that of one hundred years. Only by the coming of the West in its missionary representatives and by the spread of the Gospel did the nation enter upon world-wide thoughts and world-wide work. This is a great result of the Christian spirit.

68. THE SAME ON ANOTHER OCCASION

(From "*The Churches of the United States and American Oriental Relations.*")

The American-Japanese problem cannot be solved by mere diplomacy, nor by legislation, nor even by war or threats of war. The only possible solution is by an appeal to the Christians of America to solve it on the Christian principles of universal human brotherhood.

69. PRINCE ITO

PRINCE ITO WAS THREE TIMES PREMIER OF JAPAN, AND FIRST RESIDENT-GENERAL OF KOREA. HE IS CALLED "THE MAKER OF NEW JAPAN."

Japan's progress and development are largely due to the influence of missionaries exerted in right directions when Japan was first studying the outer world.

70. BARON SHIMPEI GOTO

BARON GOTO HAS BEEN GOVERNOR-GENERAL OF FORMOSA AND MEMBER OF CABINETS.

(In an address in New York, June, 1919.)

In no field of activity, or enterprise, have missionaries accomplished more than in that of education. . . . Even then the intellectual demands of young Japan cannot be adequately

met. We must for some time depend upon private enterprise and upon missionary efforts to remedy the insufficiency. . . . The many institutions connected with church organizations . . . are innumerable. Their endeavor to overcome moral and physical degradation—such as prostitution on one hand and tuberculosis on the other—may well serve as an example.

I have always in my official career shown my sympathy for Christian missions. As far as I see, there need be no conflict between Christian teaching and our nationalistic idea, as long as no attempt is made to interfere with the political regime.

71. THE HONORABLE S. SHIMADA

CHAIRMAN OF THE LOWER HOUSE IMPERIAL DIET.

Japan's progress and development are largely due to the influence of missionaries exerted in the right direction when Japan was first studying the outer world.

72. DR. I. NITOBE

DR. NITOBE, WHO HAS SERVED AS EXPERT TO THE GOVERNOR-GENERAL OF FORMOSA, IS PROFESSOR OF COLONIAL ADMINISTRATION IN THE IMPERIAL UNIVERSITY, TOKYO.

One must always remember that in Japan Christianity travels largely incognito. Although Christianity has been the inspiration of the moral reforms of the day, these movements usually go by other names and are popularly ascribed to lower motives. The leaders of the campaign to promote sanitation and hygiene, of the anti-prostitution movement, and of the temperance societies, are recruited from among the Christians, and yet the movements themselves are not called distinctly religious. Here is a good illustration of how Christianity has made its contribution to Japan. In the Home Department of the Government there is a section devoted to supervision of charitable and philanthropic institutions. The officers are usually Christians, and are selected specifically for that reason. In our country the Christian motives are often disguised and kept in the background, but they are none the less compelling.

73. COLONEL ALFRED E. BUCK

LATE UNITED STATES MINISTER TO JAPAN.

The influence of the missionaries has been worth more to Japan than all other foreign influence combined.

74. THE HONORABLE YUN CHI HO

MR. (FORMERLY BARON) YUN CHI HO WAS ONCE AN
OFFICIAL OF THE KINGDOM OF KOREA.

(Quoted from *Missionary Review of the World*, June, 1918.)

If the Christian missionaries accomplished nothing else in Korea, the introduction of female education alone deserves our lasting gratitude.

VIII. TESTIMONIES REGARDING MISSIONS IN THE
ISLANDS OF THE PACIFIC

75. WILLIAM H. TAFT

(In an Address at a Missionary Meeting.)

You are pioneers in pushing Christian civilization into the Orient, and it has been one of the great pleasures of my life that I have had to do with these leaders of yours who represent your interest in China, India, the Philippines, and in Africa. These men are not only bishops and ministers, they are statesmen. They have to be. They make their missions centres of influence such as to attract the attention of native rulers. The statistics of conversions do not at all represent the enormous good they are doing in pushing Christian standards and advancing high civilization in all these far-distant lands.

76. THE SAME, WHEN GOVERNOR-GENERAL OF THE PHILIPPINES

The missionary societies have great responsibilities with reference to the expansion of civilization in distant lands, as I came to realize much more fully than ever before in my contact with this work while in the Far East. No one can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization in the growth of popular self-government.

77. SIR CHARLES ST. JULIEN

WHEN CHIEF JUSTICE OF FIJI.

If the work done here by the Wesleyan Missionary Society had only been to cause the natives to cast off bad practices and customs, it would have been a very gratifying result, but the mission has built up a kingdom.

78. COMMODORE ERSKINE

(In a report to the Governor of New South Wales.)

The work done for the natives of New Guinea by the missionaries is so noble in its beneficent influence that no words of mine could exaggerate its praise—an influence that any crowned head might be proud to exercise over any people.

79. SIR W. MACGREGOR

GOVERNOR OF BRITISH NEW GUINEA, 1895; GOVERNOR OF
LAGOS, 1899-1904, AND GOVERNOR OF QUEENSLAND,
1909-1914

It can never be overlooked that the pioneers in civilizing this place were the members of the London Missionary Society. The work of the Society in this country I probably value higher than does any other person, but that is only because I know it better. Although not the first mission in this country, it was the first that could obtain a permanent footing and make its influence felt. What your mission has already effected here in the work of humanity can never be forgotten or ignored in the history of the colony. Will you kindly convey to the ministers and teachers of the mission my sincere and cordial thanks for their loyal co-operation, and assure them of my lasting sympathy with them in their unselfish and generous task in British New Guinea?

IX. TESTIMONIES REGARDING MISSIONS IN LATIN AMERICA

80. SENOR EMETERIO DE LA GARZA, JR.

[Señor de la Garza, one of Mexico's statesmen and lawyers, replied as follows to an inquiry as to Mexico's desire for an increase of Protestant missionary work. (Quoted from *The Missionary Review of the World*, May, 1918.)]

"Absolutely yes. Why? Because the Mexican people, like everybody else, are perfectly willing to receive the benefit of such a religion. They will not stick to the candle when they can have the electric light, nor will they stick to the donkey when they can have the Ford. I know, because I am a man dealing with the public affairs of my country. I know the enthusiasm with which they have responded to missions in the past. The fruits of mission work are enjoyed in many places. The day in which the United States will send to Mexico an army of teachers and missionaries, instead of an army of soldiers and marines, that day would your country be rendering a great service to my country and to humanity. Education is one of the big solutions of the Mexican problem. Supplying schools is a fundamental question of reconstruction, but the Government cannot go into it because of the unspeakable financial condition of Mexico at the present time."

81. PRESIDENT VENUSTIANO CARRANZA

President Carranza said of the People's Institute, a missionary institution of Piedras Negras, Mexico, that twenty-five such institutions would cure Mexico of revolutions.

82. THE HONORABLE EMILIO DEL TORO

ASSOCIATE JUSTICE OF THE SUPREME COURT OF PORTO RICO.

(In an address at the Panama Congress, 1916.)

In my judgement every Christian Church that is established, whether Catholic or Protestant, and all social work that is carried on under its auspices, are forces destined to work for the improvement of mankind. Furthermore, I firmly believe that to spread the Reformation intelligently and vigorously in the Latin-American world, is to awaken struggles of conscience

in which there will be forged and tempered those great characters so necessary for the uplifting and salvation of these republics, and there will be carried to them the quickening breath of the liberties thus conquered by the peoples of the North.

Porto Rico is a case in point and is conclusive evidence to me of the results which will be obtained in all of Latin-America from initiating and sustaining a vigorous and altruistic Protestant movement. Not only will religious feeling grow; not only will Christianity win converts; not only will more prayer be offered in spirit and in truth by many men; not only will it redound in good to the Catholic Church itself, but the influence of Christianity in the life of the Spanish-American democracies will be greatly multiplied.

RECENT INCIDENTS SHOWING GOVERNMENT APPRECIATION OF MISSION WORK

CHIEFLY FROM DATA COLLECTED BY PROF. EDWARD W. CAPEN
IN CONNECTION WITH THE PEACE CONFERENCE

83. The Government of Brazil has offered to the Southern Presbyterian Mission in Brazil free use of a well-equipped agricultural school with some 10,000 acres of land, in the State of Rio Grande do Norte, agreeing to back the school for a period of fifty years if the Mission would provide the leaders in the teaching force. (Quoted from *The Missionary Review of the World*, January, 1919.)

✓ 84. The Presbyterian Church began its mission work in Guatemala at the direct invitation of President Barrios, of that country.

✓ 85. Missionaries have been invited to begin work in their countries by the Presidents of Argentina, Ecuador and Mexico.

✓ 86. When Methodist schools were established in Bolivia they were granted a subsidy by the Government practically large enough to pay all running expenses.

87. In 1915 Soochow University opened in Shanghai its law department, under the title "The Comparative Law School of China," to assist in creating for China the legal profession, as lawyers are needed for judges and leaders in political development. ("Church Missions Year Book," 1916.)

✓ 88. When the pneumonic plague broke out in Nanking, the military and civil government there turned directly to the medical staff of the University Hospital and asked them to direct all the Government's efforts in fighting the plague. (J. E. Williams.)

89. Missionaries are influential in pushing a movement to increase the literacy of China through teaching a phonetic script prepared a few years ago by the Chinese Government. (Lobenstine.)

90. Prof. Joseph Bailie, of Nanking University, started a branch of the Chinese Colonization Association, which established several hundred flood victims upon 1,000 acres of waste land on Purple Mountain, which they reclaimed. The Government gave the Association 15,000 more acres and another branch was organized at another centre. Paupers, beggars and robbers have been made into self-respecting citizens. (Price.)

91. Prof. Bailie secured the opening in March, 1915, of the School of Forestry of Nanking University. The Government gave \$3,000 to the school, and governors of two provinces also helped. (Price.)

92. The Hindu University at Benares has asked Samuel Higginbottom to recommend how to develop an agricultural department and to suggest American teachers. He also was asked to deliver an address at the opening of the University. (Price.)

93. The Indian Government called an American missionary, Mr. J. B. Knight, and made him Professor of Agriculture in a new agricultural college at Poona; where he has had marvelous success in raising crops, which have been visited by thousands of farmers at Government expense. (Price.)

✓ 94. There are robber castes in India. The Government is trying the experiment of turning these tribes over to missionaries. There are large settlements under the Salvation Army and under Baptist and Congregational missionaries. The result is that crime has almost disappeared or has been reduced 75 per cent in a single year. (Price.)

✓ 95. An American missionary began Siam's first school. Soon the King had a state educational department, with a missionary as head. (*World Outlook*, November 18, 1918, p. 11.)

96. Mr. E. T. Upson, of the *Nile Mission Press*, has done a remarkable work in the interests of social purity in Cairo, Egypt. Through publicity and prosecutions he has produced a real change in the "Red Light District," and in the attitude of the British Government and the military authorities. (Zwemer.)

97. In British South Africa the education of the natives has from the start been in the hands of missionaries. The Government has inspected and subsidized but entrusted the actual work to missionaries. Any adaptation to native needs has been made by the missionary, who has also given it a religious tone, the necessity of which has been repeatedly recognized by Government commissions.

98. All the languages in British South Africa, south of the Zambesi, which are now written, were reduced to writing by missionaries. These include Xosa, Zulu, Sesuto, Chopi, Sechuana, Chintabele, Chindawu. (J. D. Taylor.)

99. Co-operative missionary influence and effort was the most effective force in staying the recent Native Land Act, South Africa, now withdrawn, which was to undertake the segregation of the natives on a basis unfair to the native population, in the amount and quality of land assigned them and in other particulars. (J. D. Taylor.)

✓ 100. The Eskimos of Labrador were saved from extinction because the missionaries built up a large trade in seals and fish on a profit-sharing basis. In Alaska the missionaries helped to introduce the domesticated reindeer, which bring returns enough to enable the Eskimos to enjoy the decencies of civilization. (Price.)

DECORATIONS AND HONORS RECENTLY CONFERRED ON MISSIONARIES BY GOVERNMENTS

DATA COLLECTED BY PROF. EDWARD W. CAPEN

101. President Mary Mills Patrick, Ph.D., of the Constantinople College for Girls, was granted the Ottoman decoration of the Shefkah, for her work in training girls for leadership. (C. T. Riggs.)

102. Enver Pasha decorated little Henry Atkinson, son of H. H. Atkinson, M.D., in recognition of the services his father rendered to Turkish soldiers at the Annie Tracy Riggs Memorial Hospital. The medal was given after Dr. Atkinson's death from typhus. (C. T. Riggs.)

103. Miss J. L. Jillson, of Brousa (Turkey), was decorated by the Turkish Government for her services in the relief of refugees after the Balkan wars. (C. T. Riggs.)

104. Dr. W. A. Briggs, a Presbyterian missionary in North Siam, on leaving the country for health reasons, in April, 1919, was thanked officially by the British Consul at Chieng-Mai, and the British Minister at Bangkok, for the services he rendered in defeating the machinations of the enemy in Burma. He received the decoration of the British Order from the British Government in recognition of his services. (Letter from these officials. Foreign Missions Library, New York.)

105. Rev. James Walter Lowrie, D.D., received from the Emperor of China the Order of the Blue Button.

106. Dr. George Edmund Post, of the Syrian Protestant College, Beirut, had the following decorations: Othmanijeb of Turkey, Ducal House of Saxony, Red Eagle and Knights of Jerusalem, Germany. (M. R. W., December, 1909.)

107. James Curtis Hepburn, M.D., was given the Third Class of the Imperial Order of the Rising Sun, for services rendered the Japanese people.

108. The Kaiser I Hind medal was conferred on two medical missionaries in 1914: Dr. Marcus B. Carleton, who worked for the lepers at Sabathu, and Dr. Margaret Morris, of the Sara Stewart Hospital in Allahabad, for services during famine.

109. Rev. Henry Foreman, D.D., of Jhansi, India, received the Kaiser I Hind medal for his work for the weavers of the district.

110. Dr. George W. Holmes was invited to be the physician of Muszafir-udin, when he became Shah of Persia, but declined. Later he was asked again, but imposed such conditions that they could not be accepted. He received, however, the highest decoration (Lion and Sun) conferred on foreigners. (*Assembly Herald*, October, 1910.)

MISSIONARY AMMUNITION

No. VIII

E. i

ARE CHRISTIAN MISSIONS DOING ANY GOOD?

When I landed in India twenty-three years ago, in 1896, I began to work among a few of the 50,000 English-speaking college students of India. I can remember the first little group of three boys I had. One was a poor, low caste boy, Azaria, from a caste so humble, so low, that his people would be excluded from the temples of Hinduism—not permitted even to worship the idols in these temples. The second boy was Santiago Paria. His people were among the outcast dregs of society—lower than the dogs. The dogs could go down the Brahman Street, but not these people. The third boy was a poor Syrian.

When I went back in 1919, after years of absence, among others I looked up these three boys. I found that that first boy is now Bishop Azaria, the first Indian (Anglican) native Bishop. I visited his diocese and moved among some of his 60,000 Christians.

The second boy is now Moderator of the South Indian United Church, uniting already in one body the Presbyterian, the Congregational, the Dutch Reformed, the Free Church of Scotland, the established church of Scotland and Boswell Reformed Missions all in one, and this young man the Moderator of the Church.

The third boy is today a Bishop, of the Reformed Syrian Church. He asked me to come down and speak to his people, and there I saw the palm trees of Travancore, miles from a railway, in that simple palm-leaf pavilion erected without expense, by their own hands, the largest Christian audience in the world.

In that audience were 80,000 Christians. Down one side were 10,000 women. Down another side were 20,000 men. All this great work I saw was being done with no missionaries among them—just an indigenous church rising with a new passion for the evangelization of their own country.

These three boys this year led three great churches, with others, into a uniting forward movement, into a nation-wide evangelistic campaign, all pulling together, which covered eleven different languages, and worked through more than twenty denominations, and penetrated all parts of India.—*Sherwood Eddy.*

WHAT THE MISSIONARY HAS DONE FOR INDIA

The testimony of an Indian Christian leader, Prof. S. C. Mukerjee,
who for some years has been Secretary of the
All-India Christian Conference

The Missionary has come to India at the bidding of His Lord and Master. He has been commanded to go and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever He has commanded him. The Missionary has therefore a twofold function to discharge wherever he goes. He must teach and he must build. He must give to the people among whom he works the highest principles of Christianity—love to God and love to man—and build them up as fit citizens of the kingdom of heaven on earth. In obedience to the commission he has received from his Master he has to teach men their duty to God and to their fellow-men. The whole life of man therefore falls within his purview. Politics loses its narrow and exclusive meaning and anything that touches the life of man concerns him.

The Missionary has been working in South India for over 200 years, and for over a century in North India. During this time he has tried to give to the people of India the truest conception of God as it is in Jesus Christ, and that of their relation to their fellow-men.

Broadly speaking, the Missionary has taught them three great principles:

1. He has taught them *liberty*—i.e., freedom from the bondage of sin. He has devoted his life to free men from spiritual and moral slavery.

2. He has taught them *equality*—i.e., freedom from the bondage of man. He has taught them that slavery in any form whatsoever is inconsistent with the highest teaching of Christianity. Social slavery, as we find it in the caste system, or political slavery, as we find it in the domination of one nation over another, is against the very spirit of Christianity, and the Missionary is therefore continually waging a crusade against every form of slavery. "Self-determination"—whether in the life of an individual or a community or a nation—is the only possible consummation according to the highest principles of Christianity.

3. He has taught them *fraternity*. Diverse forces—such as Education: the English language as the common medium of communication; great facilities in traveling from one country to another; the great impact of Western civilization on the East; a body of uniform laws; great national institutions, such as the Indian Na-

tional Congress, are in constant operation—bringing about a commingling of races in India. But the biggest force which has contributed towards the awakening of a sense of brotherhood among the different races in this country is the concrete presentation of the Cross, which is the highest symbol of self-sacrifice. Nothing has so much revolutionized human thought, and therefore human society, as the gradual realization of this great truth; that the real value of a man's life is determined by the amount of sacrifice he makes for his fellow-men.

True liberty lies not in domination but in service, not in self-assertion but in self-effacement. The Missionary has been teaching this great truth of the Cross—viz., the truth of crucifying the Self—since he has undertaken the task of evangelizing this country. He has therefore rendered a most signal service in making the innumerable classes of people in this country gradually realize that they are brothers in the sight of God, and must therefore bear one another's burdens. They have begun to realize now that they are their brothers' keepers. This leavening, permeating, pervasive process is having its effect on the life of the people. It is dealing a death-blow to all kinds of communal and social shibboleths, and bringing into existence an Indian nationality.

The Missionary has therefore played a very important part in the life of the people of India. He has touched their life at almost every stage. His colleges and schools are the great nurseries where he has the proud privilege of dealing with a nation in its infancy and adolescence. Here he has the great advantage of moulding the life and thought of a people in its most plastic state. He has proved himself to be the biggest *educative* factor.

The Missionary, again, has come into the closest possible contact with the masses—the depressed classes, the untouchables, and the Panchamas—and day by day he is trying to bring the sunshine of comfort and peace into their life. He has thereby proved himself to be the biggest *elevating* factor.

It may therefore be said in all fairness to the Missionary that he has been trying to discharge faithfully his twofold function of teaching and building.

If I have correctly described the part the Missionary has taken in moulding the life of the people of India, then it must be conceded that he has contributed a very fair amount in bringing about a transformed India. This transforming process has been slowly but steadily going on for one hundred and fifty years, and the Christian Missionary has played a very prominent part in it. He is therefore to a considerable extent responsible for the new era that is being ushered into India. He has had a big hand in cre-

ating the present situation. There is at the present moment a great unrest and discontentment prevailing in the country. This unrest and discontentment in India is the legitimate outcome of the educative process that has been going on all this time. The demand for self-government and self-determination is the necessary result of the gospel of liberty, equality and fraternity that has been preached to the people. Education is at first a disintegrating and disruptive and then a leveling force. It will not tolerate any form of slavery, whether spiritual or temporal. It will not tolerate the domination of one class or one race over another. The Brahmin and the Chandal, the Zemindar and the ryot, the capitalist and the laborer, the aristocrat and the democrat, the European and the Indian, must stand on a footing of absolute equality—provided there is ability and capacity on the part of each and both.

SIR HARRY JOHNSTON'S TESTIMONY TO THE INFLUENCE OF CHRISTIAN MISSIONS

Few men have had better opportunities than Sir Harry Johnston to study at first hand the work of Christian missions of all denominations in many different countries and among many different peoples. In his long experience as an explorer, a leader of scientific expeditions and as a civil administrator, he has seen the missionary at his work in many parts of Africa and Asia. He speaks from personal knowledge of the subject.

"The missionaries of Christianity from the sixteenth century onwards represent something like a cosmic force, a force which . . . is defying the natural laws of evolution and profoundly affecting the future of the human species, keeping it perhaps as a single species with local variations instead of allowing it by internecine warfare and isolation to become moulded into diverse species and ultimately into divergent genera. Man, if he remains one species as he is today, may succeed in completely conquering this planet from the recalcitrant natural forces. . . .

"The missionaries of Christianity . . . have taught the great imperishable dogmas of Pity, of the Brotherhood of Mankind, of Sobriety, Continence, Honesty, respect for Justice, Truth, and Reason, and the maintenance of a healthy mind in a healthy body.

"They broke down the barriers between the white, yellow, red, brown and black races of mankind which had arisen since the Neolithic age. They taught the races of colored skin to understand the white man as he really was, in his good and bad aspects; and they taught or tried to teach the unwilling white listeners what the so-called savage, the so-called backward peoples wanted, deserved, expected, feared, and were fit for. Their disinterestedness was complete, in the aggregate. They did not work for the gain of the white man, though they indirectly furthered his commerce and

industries; neither did they conceal from the colored man his own grave deficiencies. They recommended a partnership between the two, a fusion of interests.

"The tendency has now arisen among their pupils, and among the backward peoples generally, greatly to underrate the benefits which have accrued. . . . For example, many an educated native of India does not stop to reflect on what was the condition of India before the British raj began, nor what had been the condition of that peninsula for a thousand years previously; frequently repeated invasions from the north and northwest, carrying with them slaughter, plundering, destruction of cities and food crops; the almost incessant civil wars and brigandage; the unchecked plagues and famines, and religious persecutions; the miserably inadequate means of transport for long distances; the absence of well-equipped hospitals and efficient surgeons and physicians; the ravages of wild beasts, locusts and germ diseases. He overlooks the enormously beneficial results of British intervention, the gigantic public works, the order in the finances, the flawless justice of the courts, the easy access to capital; the cessation of religious persecutions. Before the coming of the British, directly or indirectly, consider how the Mohammedans attacked the Hindus and tortured the Sikhs; how the Hindus chased the Buddhists from India and oppressed the Jains; how the system of caste weighed heavily on the servile tribes; and what atrocities—widow-burning, for example—and follies, waste of time, waste of food, waste of money, were perpetrated in the name of religion and imposed tyrannically on the masses of the people. From this nightmare Hindustan has been set free. On a very much larger scale, we have done for India, done for Africa, what the Romans, Saxons, Normans did for us."—*From an article by Sir Harry Johnston in "World Brotherhood," published by Hodder and Stoughton.*

THE CHINESE BUILT THIS HOSPITAL

The whole-hearted investment of life and substance of the late John G. Kerr, M.D., of Canton, China, who in 1898, in response to the need of the neglected insane people of China, opened in his own home, with only his missionary salary for a financial backing, a hospital for the insane, has resulted in a hospital for these unfortunates which accommodates 500 patients. From one patient in a private house, there is now a plant estimated to be worth \$100,000. The present hospital was built by the Chinese; its patients have come from all classes and from nearly every country to which the

Chinese have emigrated. It has ministered to the official and the beggar; no one is turned from its doors for lack of money to pay for his care. Evangelistic work is a strong factor in the service to these needy people, and not a few have gone out cured in soul as well as in mind.

SOME EXAMPLES OF THE WISE USE OF MONEY BY CHRISTIAN MEN AND WOMEN OF VISION

One of the secretaries of the Presbyterian Board of Foreign Missions (New York) has compiled the following list of examples of the wise use of money by Christian men and women of far-reaching vision. There are other Christians to whom has been entrusted means great and small who will make similar investments if they catch the vision. Such people look to their ministers for leadership. Only those ministers who have the vision themselves can open the eyes of those committed to their pastoral care.

The late John H. Converse, of Philadelphia, and the late Rev. F. F. Ellinwood, both *men of vision*, saw an opportunity in the Philippines for training a native ministry if the funds were furnished to begin the work. Mr. Converse gave the money for the land, and Dr. Ellinwood invested a memorial gift for a daughter, to begin a Bible school. This was in 1904. Now, 16 years after, Ellinwood Institute has a record of 8,000 young men and women who have been reached and influenced by the Gospel, and who have gone out as preachers, Bible women, teachers, farmers, home makers, lawyers, mechanics, business men. "Love for God and service for fellowmen" is the slogan of Ellinwood. Its alumni are in all parts of the Islands, in Hawaii and the United States. It has grown from one small school into a church with all a church's activities, a dormitory for students in the government schools in Manila, a high school, a Bible training school for girls, and the beginnings of a Union Christian College and a Theological Seminary. Three other friends of the institution have invested \$5,000 each in an extension fund which is being pushed so that the different departments may be properly housed and equipped.

It was in 1912 that the cornerstone was laid for a building for the Boys' School in Tripoli, Syria, which should be a memorial to the late Rev. Henry A. Nelson, D.D., Editor of *The Church at Home and Abroad*. Into this school his son, Rev. W. S. Nelson, D.D., had given ten years of hard preparatory work. One Christian man had invested ten thousand dollars and many others had added sums varying from one dollar to one thousand. The dividends cannot be counted nor weighed, but are to be found in matured lives in many parts of Syria, Egypt, and America. One lad who entered the school from a poor village and went through the

school with a remarkable record in deportment and leading his class, had a marked influence on rich and poor, and he is today one of the most efficient workers in the evangelical community in North Syria. This one result would justify the entire investment.

The late Horace B. Silliman, of Cohoes, N.Y., had his vision which led him also to the Philippines. He *dreamed* of the possibilities of what an industrial school would do for the young men and boys of the Philippines, and in 1901 he gave an initial gift of \$20,000, with which to open at Dumaguete a school in which industrial training was to be a prominent feature. The Filipino youth did not take kindly to this at first, but now his aversion to manual labor has been overcome. Thirty-four provinces in the Islands were represented by the 788 students enrolled last year, and there were students from China and Siam. In the student church are 265 members, 76 of whom were received during the year. On the Island of Mindanao, where a missionary toured the northern coast a few years ago, he found that while no missionary had been at work there, the whole coast had been evangelized by the boys from Silliman returning to their homes in the summer and telling their friends of the new life which had been given them. Silliman students have spread an enlightening, evangelical ideal all through the southern islands. Many of the graduates have taken advanced professional courses in medicine, law, and journalism, and become leaders throughout the Islands. One of the alumni recently sent the following message: "Send us more missionaries and more Silliman Institutes."

In 1901 Dr. Mary Fulton, with a vision of the necessity for Chinese women physicians to attend the suffering womanhood of China, *invested herself* in a school for the medical training of women which developed into what is known as the Hackett Medical College for Women. The first buildings were erected with money invested by the late Mr. E. A. K. Hackett, of Ft. Wayne, Indiana. When Mr. Hackett gave his initial gift of \$4,000 he little realized how much influence it would exert in bringing about the realization of Dr. Fulton's vision. To "save life and spread the true light" is the College motto, and its purpose is to train women physicians to go out amongst their own countrywomen. The plant now raises yearly about \$12,000 for current work and the alumnae have put into the bank \$20,000 towards a new dormitory. The entire plant is dominated by a strong Christian influence. One hundred physicians have been graduated, *all but two of them professing Christians*. The graduates are in great demand.

The first hospital building at Miraj, Western India, was replaced in 1904 by another, the funds for which were an investment of the late John H. Converse, of Philadelphia. The land for the hospital was a gift of the then Prime Minister of the State of Miraj, the Sheriff of Bombay gave an X-ray apparatus, and the Maharajah of Kolhapur six and a half acres of land for more buildings. Mr. Converse always declared that this gift of his was his *"best investment,"* and before he died he had the satisfaction of knowing that up to that time nearly half a million patients had received treatment. When the William Miller Clinical building at Miraj was opened in 1915, Lieutenant Wodehouse, who was one of the speakers, said:

"Do Christian missions show results for the money that is spent on them? Ladies and gentlemen, in this hospital you have one answer to the question; and another answer is, when you see men and women laboring in their Master's vineyard with no desire for rewards, or for this world's goods, their lives must make a deep and lasting impression on those among whom they are placed. Here the prince and the peasant are treated with the same costly medicines and are attended with equal care. If you would look into the work of these men you would easily see what heart and what feeling they possess to do good to the people."

When the late Louis H. Severance, of Cleveland, Ohio, gave to Dr. O. R. Avison, of Seoul, Chosen, the first \$10,000 for the Severance Hospital and College, Dr. Avison was the whole faculty of the college. The original investment of \$10,000 was multiplied more than ten times by Mr. Severance before his death, and the whole plant, which is now a union institution, constitutes probably the most adequately equipped medical college in the Orient. The Hospital stands for the best methods of treatment by the best trained men available, and the fullest presentation possible of the Gospel of Christ to the patients. In the year 1918-19 there were over 48,000 patients, nearly half of them charity cases. Many conversions take place, and the Hospital church has been built up. Several other churches have swarmed from it, and out of the patients, leaders have been developed for distant sections. Judge Ham, of the former Korean Law Court, a patient in the hospital, was converted while there and studied for the ministry. He was recommended for the pastorate of the Hospital church, and gladly accepted that he might serve the institution where he had found Christ. The College has never had a non-Christian student.

In Princeton, N.J., on October 2, 1912, there passed away William Rankin in the 108rd year of his age. For 37 years Mr. Rankin was Treasurer of the Board of Foreign Missions. In 1917, through the generous gift of Mrs. Bliss, of Princeton, a building was erected for the Boys' School at Petchaburi, Siam, and named the William Rankin Memorial School. Was that gift worth while? The Principal of the School writes:

"The spirit of the school is so strongly Christian that Buddhist parents have often been known to forbid their boys to attend, lest they too be claimed for Christ. Over half the school has a membership in the Christian Endeavor Society, and it is a fact that the boys who go out from the Rankin School to the Bangkok Christian College become the leaders in the Christian work of that institution."

In Glasgow, Scotland, some 70 years ago was born a little girl by the name of Margaret MacLean. She grew up with a great desire to be a missionary, but an accident prevented her from going to the foreign field. In 1898 an article written by the late Dr. A. C. Good on the Dwarfs of West Africa attracted her attention and she sent a substantial initial gift to her Board with the request that they open up work among these little people. The Dwarfs, however, proved to be too migratory for settled work, but with Miss MacLaren's permission the money was invested in a mission station, and called the MacLean Memorial in memory of a brother. Now, after 22 years, in addition to the station church with a congregation each week of from 800 to 900 people, there are regularly at the other preaching points connected with this station some 9,000 who hear the Gospel. Fifty-four evangelists and 45 teachers are supported by the churches, 1,200 boys and girls are under instruction in the schools, while many people receive bodily relief from disease. Miss MacLean's financial investment was large, but the investment of herself was larger, and God heard her prayers and has given a bountiful harvest.

THE INFLUENCE OF THE BIBLE

A missionary received a petition from a district in India in which there were no Christians. It was a request to take under his charge a school which had been established a year before. It was signed by the leading men, not one of whom was a Christian. The petition actually asked to have the Bible introduced as a textbook in every class every day. He was much surprised at this request, and he summoned a meeting of those interested and told

them plainly that if this school was placed under his charge it would be his endeavor to present the highest truth man could conceive of to all the pupils, and he asked whether with this understanding they still wished him to undertake the school. The head master, a Brahman, was the first to speak. He had been educated in a mission school, and said that there he had learned to reverence the Bible. He knew by experience what the Bible did for a man, though he had not become a Christian; he was anxious that his pupils should be brought up under its teaching. Then a native judge spoke, a high-caste gentleman and well educated. His words were remarkable: "I was not educated in a mission school, but I have many friends who were and who studied the Bible daily. I have witnessed the effect upon their lives. I have read the Bible privately a great deal. I know the pure and beautiful morality it inculcates. Nothing in our Vedas can compare with it. Let your sons study the Bible; they need not become Christians. But if you want your sons to become upright and noble men, put this school under the missionary and have the Bible taught in it daily. I have but one son, and on him all my hopes are centered. I am able to send him where I will for his education, but I want him to be a noble, honest man. I have sent him to the Madras Christian College, and there he studies the Bible with the missionary every day."

THE NEW OPPORTUNITY IN THE NEAR EAST

BY DR. SAMUEL M. ZWEMER

There is only one fundamental problem in the Near East. Its solution would affect all classes, all nationalities and all other problems. This problem is that of carrying the Gospel to each individual and, through the regeneration of the individual, to society. There is nothing that the Near East needs so much as the life of Jesus Christ. They know the history of that life; Moslem, Jew and Christian vie with each other in crowding to visit the sacred places connected with that earthly life; but His resurrection power is strangely absent and the Near East, as one of their poets has said, is waiting for His lifegiving touch. Was it not Jalalu'd Dine, the Moslem mystic, who said:

"And granite, man's heart is till grace intervene,
And, crushing it, clothe the long-barren with green.
When the fresh breath of Jesus shall touch the heart's core,
It will live, it will breathe, it will blossom once more."

The present opportunities for evangelism among all classes, and especially among Moslems who form the bulk of the population, is

unprecedented. The very doctrines on which Christianity and Islam are divided by an age-long, bridgeless chasm, today offer points of contact for our message. These are the following: (1) The trustworthiness of the Scriptures; (2) The deity of Christ, His incarnation and resurrection; (3) The cruciality of the Cross; (4) The place of Mohammed in history and therefore in life; (5) The sanctity of the home; (6) The sinfulness of sin; (7) The freedom of conscience.

Not only during the war, but after the armistice, Bible distribution has been unhindered and on a far larger scale in Egypt, Palestine, Arabia, Syria and Persia than ever before. Doors that once were only ajar are now wide open. New highways have been built. The colporteur can now travel by fast express from Cairo to Damascus and Jerusalem, from Jibuti on the Somali coast to the capital of Abyssinia, from Alexandria to the Province of Darfour and by steamship to all the ports of the Mediterranean and the Red Sea.

The old question of the trustworthiness of the Scriptures has been crowded into the background because the Bible is now becoming the best selling book. The old Oriental theological disputes regarding the person of Jesus Christ and His relation to Deity have taken on a new phase. Today we see the character of Jesus discussed in the daily press. His sinlessness vindicated by old-fashioned Moslems against the attacks of the new Islam rationalists. From the school children to the Sheiks of the Azhar, all classes of society are facing as never before the fact of the Christ. In a new encyclopedia, published in Cairo by a Moslem scholar, the article on Jesus Christ contains a remarkable tribute to His majesty and influence on history. Officially, the Moslem creed still denies the atoning death of our Saviour. The stumbling-block of the cross still lies in the way of the enquirer. But the doctrine of vicarious suffering is no longer strange to the Moslem mind.

We are too apt to forget that the Near East has now had its Gethsemane. The war has ploughed deep furrows in human hearts and lives. There are millions of orphans and widows. There is not a home in Turkey without its vacant place. Islam is defeated on the battlefield, disillusioned in its outlook and distracted in its program. People are ripe for the ministry of friendship and the message of hope. The war has shown Moslems that Allah is no longer fighting for Islam as he once did. Their plans of rebellion and revolt, and even those more subtle endeavors cloaked in a program of nationalism to crush non-Moslems, have failed. The Jew has come to his own in Palestine. The Christian in Egypt and

Syria dares hold up his head where formerly he was scorned and despised.

Moslems themselves have begun a critical study of Mohammed's life and teaching. This is evident from the new commentary on the Koran published as a serial in the leading magazine of Cairo, "Al Manar." The whitewash is coming off. Educated Moslems are reading French and English books on the subject. Lammens, Caetani, Muir, Margoliouth and other Western writers are being discussed and their books on Islam studied. S. Khuda Bukhsb of Calcutta, for example, has just published an English translation of Dr. Weil's "History of Islamic Culture," which goes even further than his celebrated Essays in its fearless criticism of Islam.

There is new opportunity for the social message of Christ, the uplift of childhood, the emancipation of womanhood and higher ideals of marriage. In this effort the missionary has for his allies all educated Moslems whose standards and ideals are no longer those of the religion of their fathers. Slavery has gone, the veil is going, polygamy and Moslem divorce laws are impossible under new conditions.

Finally, the present situation is one in which tactful Gospel preaching and personal witness are not only possible everywhere but welcomed. Lord Radstock, during the war and since, has been giving evangelistic addresses in the towns and villages of Egypt before large mixed audiences, and was everywhere welcomed. This is the more remarkable since he wears a British uniform as Y. M. C. A. worker, and these meetings took place at the very time when the nationalists were making disturbances and riots were the order of the day.

The political unrest in the Near East is not due half so much to economic factors or a legitimate desire for more self-government, as it is to deep religious dissatisfaction. One is reminded of the words in the Book of Judges when Micah said to the children of Dan: "Ye have taken away my gods which I made and the priest and ye are gone away; and what have I more? and what is this that ye say to me, what aileth thee?" Some of the lesser gods and priests of the Near East have had their day. Apostates from Islam have become Apostles. There is new liberty of conscience, a new freedom of speech, a new friendliness between Christian and Moslem, a new desire to work for the common good, a new demand for spiritual leadership.

Seeing these multitudes one cannot help being moved with compassion. They are sheep scattered, having no shepherd. Now is

the hour for all of us to pay the price of true leadership by special training, a strong faith, self-effacement and sympathy. Who will offer in this new day? Who will come and help evangelize the new Near East?

EDUCATE, EDUCATE, EDUCATE

Baptizing thousands of people does not solve the problem in India, nor necessarily save the land. Protestantism is baptizing ten thousand people every month in India, an unprecedented thing in any field of missionary operation. These baptisms put an additional burden on us of spiritual shepherding and education that is becoming an increasingly grave concern to the Church. There are now many thousand boys and girls of school-going age for whom there is absolutely no provision in our present school program. We *must* educate these children. Forty years ago one Protestant Church (the Methodist Episcopal) in India was educating 70 per cent of its young people; today only 20 per cent of them in our schools! Our program must be to educate, *educate*; educate more young men and women, educate them better, educate them now.

But with all the emphasis that can be put on the fundamental necessity of education, the challenge of the Mass Movement must be met. How long can we—how long shall we be permitted to—refuse baptism to 150,000 people every year? How can we feel that we have measured up to the requirements of the greatest day that the Christian Church has ever known in any land, unless we knock the “impossible” things out of the situation and meet in full the present emergency and astonishing opportunity? Give us leaders, or we fail!—*Benton T. Badley, Lucknow, India.*

THE DRIVING FORCE IN THE LIFE OF ROBERT MORRISON, PIONEER MISSIONARY TO CHINA

When the owner of the ship on which Robert Morrison had engaged passage learned that his passenger was going to China as a missionary, he said with a sneer: “And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?” “No, sir,” replied Morrison, “but I expect God will!” The men and women who enter upon foreign missionary work today must be driven by the same spirit and motive and have the same faith as that which took the pioneer Morrison to China. In those days to all but the few whose eyes had been opened the task was absolutely impossible and hopeless; it was a fool’s errand. Today men look at it more leniently, and the foreign missionary is not held in as much contempt. But the hu-

man heart has not changed; it is as difficult and as slow to believe as in the days of the missionary pioneers. If those who enter the missionary vocation today are to succeed, they require as much—yea, even more one sometimes thinks—the spirit and faith of Robert Morrison, whose dedication of himself is thus expressed:

“O Lord, may I have the Holy Spirit to direct me. Give me not up to my own devices! Jesus, I have given myself up for Thy service. The question with me is, where shall I serve Thee? I learn from Thy Word that it is Thy holy pleasure that the Gospel should be preached ‘in all the world, for a witness unto all nations.’ And hence Thou hast given commandment to Thy servants unto ‘the end of the world’ to ‘preach the Gospel to every creature,’ promising them Thy presence. I consider ‘the world’ as the field where Thy servants must labor. When I view the field, O Lord, my Master, I perceive that by far the greater part is entirely without laborers; or, at best, has but here and there one or two, whilst there are thousands crowded up in one corner. My desire is, O Lord, to engage where laborers are most wanted. Perhaps one part of the field is more difficult than another. I am equally unfit for any. I cannot think a good thought of myself; but through Thee strengthening me ‘I can do all things.’ O Lord, guide me in this matter. Save me from impatience; save me from self-willedness; save me from every motive but a desire to serve Thee, and to promote the welfare of the souls of men. My judgment is persuaded that it is my duty. It is my heart’s desire. Suffer me not to sin either by rushing forward, or by drawing back. Enable me to count the cost, and having come to a resolution, to act consistently.”

MEXICO NEEDS DOCTORS

The following are the facts concerning four cities in Mexico: Queretaro has 80,000 inhabitants, Guanajuato 100,000, Puebla 125,000, and Mexico City and suburbs 1,000,000. We would estimate that the native Mexican doctors who are graduates in modern medicine and practice in these cities are respectively 15, 15, 75, and 500. As there are only 1,600 doctors in this Republic, you can see that these four cities have more than a third, indeed, nearly half of those who are practicing in the Republic.

There are no foreign doctors practicing in Queretaro, there are two in Guanajuato, two or three in Puebla, and eight or ten in Mexico City. There are American dentists in each of these cities, but other American specialists, perhaps only oculists, in Mexico City.—*Levi B. Salmans.*

TITHING IN KOREA

This year, along with evangelism, we have been stressing tithing. A friend in America sent a gift of \$20 for literature. I bought some copies of four different booklets on giving, which have been translated into Korean, and gave these to the preachers and other workers. One pastor left one of the booklets with his wife and took the other with him on a trip over his circuit. As he read, he decided to tithe his fifty yen per month salary. In the meantime his wife had read her booklet and decided to work harder on her sewing machine and tithe the work she did. When the pastor returned there was great joy in the home as they told their stories. At our Winter Bible Conference for this District this pastor gave his testimony on tithing at the meeting for self-support. The total paid to pastors in the District is 9,000 yen, or \$4,500. Of this amount, 20 per cent is mission money and 80 per cent from the Korean churches.—*J. Z. Moore, Pyeng Yang, Korea.*

MISSIONS AND INDUSTRIALISM

People who are interested in industrial questions and not interested in missionary questions, said Dr. Kempthorne, the Bishop of Lichfield, England, in a recent address, have not thought their position out. In the first place, the evils of industrialism are one of the worst stumbling blocks to the progress of Christianity throughout the world. It was a lamentable fact that just when we were beginning to shake ourselves free from the worst evils of industrialism in Great Britain and in other Christian countries, these same evils were reproducing themselves in virulent form in India, China and Japan. And the great principles by which these industrial questions are to be solved were principles, first, of the value of every human personality; secondly, of our common brotherhood with Jesus Christ; and, thirdly, of our responsibility one with each other and with all that God had given us. Are not those the principles which underlay mission work?

Another problem was the problem of Nationalism. Nationalism of the true kind ought to be a blessing; but Nationalism which carries with it the hate of other nations is the biggest curse in the world. How are we going to help other nations to have the *true* Nationalism, if they have not the Gospel of Christ? And still the only answer to this question, whether set by bishops or premiers, is, "the Name which is above every Name."—*Selected.*

INDUSTRIALISM AND THE WOMEN OF JAPAN

During the last score of years a great wave of industrialism has rolled across Japan. This has swept two million people from the quiet, sanitary life of the fields into factory and industrial plants. Of that number, 1,200,000 are women. Moreover, during the last few years another stream which is depleting the home and carrying Japan's young women out into the vicissitudes and dangers of public life has been gathering tremendous momentum. The movement is revolutionizing the life of the women of Japan. For centuries Japanese women have been creatures of the home. Under its protection and in its seclusion they have spent their years as wives and mothers. However, this new tendency has broken into this quiet home life and thrust the women of Japan out into the soulless, surging struggle of commercialism. In an unthinkable brief time the number of women who have broken with their traditional past, left the protected life of their homes and stepped out into the arena of commercial life jumped to 500,000. Within a few years their number rose to 850,000. To-day they constitute a host 1,200,000 strong.

In many ways they face greater dangers and fight greater battles than any other section of Japan's women. The moral atmosphere in the business world of Japan is bad, and moral standards are low. Unprepared for the fight for character, these girls are thrust into this atmosphere and, without warning, are called upon to face unheard-of and fiery temptations. Moreover, in this life they are given a freedom to which they are unaccustomed. Often they are isolated and separated from other women, thus having to meet these temptations without the restraining influence of the presence and knowledge of one of their own sex. Moreover, many of them are living inexpressibly lonely lives, and sheer loneliness drives them into danger. Thousands of them are mere girls, but deprived of the joys and privileges of girlhood. Their hours are cruelly long. Vacations for many there are none, and for all of them they are very short. Yet the fine fight that many of these girls are putting up puts them in the rank of heroines of the highest type. No women in Japan are so approachable, so ready for clean and helpful friendship and so hungry for heart culture and spiritual guidance.

Here is a situation that spells opportunity with capital letters for the Christian Church. *Will the Church take advantage of the opportunity? or let it pass?*

TO WIN JAPAN

Japan is the enigma in international life. Russia is perhaps as baffling, yet she is less difficult for the Occidental mind to interpret. But Japan! The time when that name denoted a mystic land of vague and alluring charms is gone. Capital and Labor: Militarist and Pacifist: Autocrat and Democrat: Liberal and Conservative—all the forces that have fought under various names throughout the ages are proving that Japan and her people are one with the rest of mankind, despite her age-long isolation and strong nationalism.

Yet she does not acknowledge the God of the Race. Her Emperor is her god: and Mammon rules here as in Western lands. Christian Mission Work is in many ways still in the early stages, and the Christian missionary is often a spiritual pioneer even though he rides in electric cars and drinks filtered city water.

To win Japan, Christianity must carry with it spiritual power and must truly represent the God of Love, Justice and Mercy. If the Christian Church is to be simply the "ambassador of Western Civilization" it will fail miserably. If it conveys mainly the "culture of the West" it will fail. The Japanese will gladly take these things, but will rightly despise the religion which offers only the customs and habits of the lands whence it came.

Only the message of a Father God of Love, proclaimed so long ago by the Lowly One of Nazareth, can win Japan. Even that will be no easy victory. The spirit and fruits of the Jesus-life must be demonstrated time and again, faithfully and patiently, in the life of the nation. The impact of Christianity upon the individual, upon social groups, and upon the problems that perplex our day must show itself effective. Whether we will or no, the nations from which we come are regarded as examples of the working of Christianity. Righteousness must begin at home.—*Japan Annual*, 1920.

A LAYMAN'S OBSERVATIONS IN JAPAN

Harvey L. Simmons, a Brooklyn layman, who has recently spent some time in Japan, writes of his observations: "In Japan there are 125,000 communicants, 1,000 ordained native pastors and 1,000 unordained. Christianity is Japan's only hope, I believe. Aside from it there is nothing to lift the country out of the superstition and moral degradation, and many of the leaders admit it, yet they postpone accepting it."—*Missionary News*, April, 1920.

THE HOPE OF CHINA

"Come life, come death; come riches, come poverty; come fame or come shame; come success or persecution, O God, I give my life to the preaching of the unsearchable riches of Christ in this needy land."

It was a missionary from West China who tells the story. They held a Christian conference for students at the Buddhist monastery of Chao-chow-si, near Chengtu, this summer. Despite the conditions in the province, 150 students reached the spot for the usual meetings which mark such gatherings. . . . There was a consecration service. Ten or more students, some of them men of great promise, made their first stand for Christ. As is the case all over China just now, the patriotic note sounded clear: "China needs power; we believe Christ can give her what she needs; therefore, we give our lives to him." That is the syllogism which is moving many Chinese students.

Fu Hai-yuen, a brilliant graduate student, supplied the climax. He has done some work in the ministry, but has been very lukewarm about it. He has, however, oratorical gifts. When he began to speak things began to happen. He announced his full decision to pour his whole life into the church. Hot as volcanic lava that stream of words gushed out, pleading with the students to give their lives to the ministry.

"Teaching is important, I cannot say how important," he cried. "Medicine is important; how China needs healing! But, above all, the Church is the custodian of Christianity. It is the Church that must lay the foundations of the new civilization which we are to build in China. The greatest work of all is to preach God's truth, and to that I give my life."—*China Christian Advocate*.

DARKEST AFRICA'S WAYS

A few days ago our Lunda king, Mwata Yamvo, sent word to all his sub-chiefs that they must bring him a hundred girls. These girls are rented out yearly to those who pay him liberally enough. This is how the great chief gets his wealth. This has been a custom for years and is hard to do away with until the Government takes definite action against it. Many of the native women want to live right, but it has been hard to help them, since some of the customs are so bad. The native custom is to keep the women in a sort of slavery. There is one hope for these slaves, and that is the Gospel.—*L. B. Brinton, Africa*.

SWAPPING WIVES FOR HOES

On a recent trip to the northwest part of Inhambane Northern District, I learned something more about these queer people. I was near the frontier of the Batswa tribe, which joins the Hlengwe tribe, and which as yet is untouched by Christianity. There, their money, medium of exchange, is iron hoes, salt, etc. Not long ago the people were selling their swarthy daughters for forty hoes, a princess bringing as many as sixty to one hundred. As these crude implements of agriculture, owing to the war, became scarcer, the price having advanced 500 per cent, it was natural that these coast tribes should remember the quantities of hoes they had carried into the interior in exchange for wives. So this time they carried with them cloth, calico, prints, etc., and bought back their hoes, giving about three yards of cloth, sufficient for a wind around, in exchange for four or five hoes. We are praying that the way may soon be opened up for our carrying the Gospel into this great unoccupied region, which is much larger than the field we already occupy.—*P. W. Keys, Inhambane, Africa.*

FALSE TEACHING SPREADS—BECAUSE THERE ARE NO CHRISTIAN LEADERS

Again and again the plea comes for more workers for the Nigeria. Not only are most promising opportunities being lost, but false teaching is spreading. Untrained African teachers, however earnest, are unable to meet the arguments of those who advocate an African religion which professes to be based on New Testament teaching, but encourages polygamy. This "African Church" movement is growing rapidly in strength and importance in some districts, and threatens to absorb the younger Christian congregations and cause division in the older organizations. Its power lies in the appeal made to the feeling, widely entertained, that monogamy is a yoke of western civilization which the African ought not to be called upon to bear. The whole future of the work in the Nigeria depends on the provision made for the training of an adequate number of native Christian workers.—*C. M. S. Gleaner.*

GIVE US MORE MEN: THE CRY FROM PAGAN AFRICA

From all parts of Africa comes the same cry: Give us more men, qualified to train the Africans themselves.

Those required for this work are university men who know and love their Bibles, and with this knowledge combine that broad outlook and capacity for training others which can only be gained

where intellectual gifts are supplemented by a liberal education.

In addition, the call is louder than ever for both men and women as pioneer evangelists and as superintendents of district work. Tremendous opportunities are being lost because of the lack of doctors, nurses, and men and women evangelists. Laymen are needed to go out as technical instructors in high schools, as bookshop managers, as builders, and accountants.

Such men should not be set at once to the work of training. They must serve their apprenticeship as evangelistic missionaries in the pioneer districts, learn the language, study the conditions, and gain experience. After the necessary training and experience on the field, those who are deemed suitable are put in charge of this vastly important work of training the leaders of the African Church.—
G. T. Manley.

AN APPEAL THAT STIRS THE BLOOD

The other day one of our noblest missionaries from Turkey, a hero, if God ever made one, who remained at his post throughout the past seven years, often in great danger, and today showing in his face the lines of anguish and care, said to a Secretary of his Board:

"I have been thinking over the situation in Turkey and I am wondering if I ought not to place my resignation in the hands of the Board. You see, the work in the coming days is bound to cost a great deal more than in the past, certainly double what it was before the war. Our work is a vast one, covering so many schools, colleges, hospitals and churches, and I fear the people of our denomination are not able to support the enterprise under the new conditions. So I am wondering if I ought not to relieve the Board by withdrawing and seeking some other field of service."

He spoke calmly, without a suggestion of complaint or bitterness. All our missionaries are thinking deep thoughts in these days, and their thoughts relate not so much to their work, which is opening up gloriously on every side, as to us at home—can and will the home folks meet the new situation? The Secretary replied that the supporters of their Board would never desert the missionaries in Turkey or any other land in such an hour as this, and the Board would not entertain such a proposition as he was contemplating. Did he speak the truth? Are the Christian people back of all our missionary work the way he described? Do our Christian people want our missionaries to retire?—*News Bulletin.*

FALLEN AMONG THIEVES—AND WINNING THEM

When a Christian teacher first went to Waia in one of the Fiji Islands, about four miles from the mission station, the people there had a very bad reputation. They never planted any food, as they said

that their land was bad, and would not grow anything; and so they subsisted entirely by thieving and trading, particularly thieving. That first Christian Teacher had a very bad time when he was first located there. They regularly robbed his plantation as soon as ever the produce was at all fit for eating. The missionary in charge got very angry, and several times proposed to the Teacher that he should leave them, and be appointed to some other place; but the dear fellow used to smile, and, whilst he acknowledged that it was very trying, pleaded to be allowed to remain with them.

"They will know better in time," he said, "and it is well to be patient with them, for their minds are still dark."

His loving patience must have had some effect upon them, for in time the thieving grew less, and when they saw the land which they had refused to cultivate giving good returns, they had an object lesson which they could easily understand. They saw that the Teacher planted the kind of food, sweet potatoes, which would grow best, and give the earliest returns; so they began to follow his example and to plant little patches of their own. But the climax came when he took one of their own little yams and planted it in proper soil, and cared for it as the Fijians and Samoans know how to care for yams. Then when he dug up in due season some yams of which they said, "One man could not carry two of them," the fame thereof went far and wide, and the men of Waia began to plant, and in a short time were able to sell large quantities of their surplus produce.

Other examples of the beneficial effect of the Teacher's residence amongst the people were soon seen in the improved character of the houses which they built. The natives began to build houses for themselves after the model of our Teacher's house on that Island.—*Baptist Missionary Magazine (London)*.

THE ROYAL WHITE ELEPHANT AND A LEPER ASYLUM

The death of a royal white elephant, which left vacant the island which had been his home; the vision of Dr. J. W. McKean of a home for lepers for whom Siam was doing nothing; and the gracious gift of the late King of Siam of this island, was the beginning of the Leper Colony and Hospital of Chieng Mai, which now cares for 200 lepers, *all of whom are Christians*. These lepers are comfortably housed in 15 brick cottages, the gift of interested persons in the United States. They worship in a small bamboo chapel erected with money which they themselves have given from their very small allowance from the Government; but they are not satisfied that their worship of the Lord should be in a building so

much poorer than the cottages they live in. For nearly seven years they have prayed to the Lord that he would put it into the heart of some one to invest money in a church, and in August they received the answer to their prayer in a gift of \$5,000 for this purpose. They wrote:

"Now our prayers are answered, and we are most happy and glad. We ourselves are poor people. We love God and love the hours of worship. We have almost no money at all, but out of our weekly allowance we have saved enough (\$16.00 gold) to build our present chapel of bamboo, which does not last long. We are heartily glad that we shall have a building where we may meet in comfort and security. Please continue to pray with us that every sick person who shall ever come to this Asylum may become a true child of God." This was signed by the two hundred leper Christians of the Chieng Mai Leper Asylum.

INDIA THROBBING WITH NEW LIFE

Politics, education, evangelism all beautifully blended is what we get in a stirring letter from Rev. F. E. Jeffrey, of the Madura Mission, India:

"The breaking out of war stirred India to its very depths. Subscriptions to newspapers at once multiplied. Thousands in the bazaar, and even in the villages, who had been indifferent to news and newspapers, became eager readers of them. They also became students of geography. The war has had a great educative influence on India. The second stirring of the intellectual life in India came with the discussion of Home Rule. The non-Brahmin masses saw that if Home Rule were granted now, while they were so illiterate, they would be at the mercy of the small but self-seeking Brahmin aristocracy. So they have come to realize how necessary education is. Thus has sprung up in India such a thirst for education as was never equalled before. This means that every gate of approach to the people has been thrown wide open to us as missionaries.

"Everywhere I have been there is evidenced the same growing urgency for schools. . . . This is the time of times when we ought to be taking a liberal advantage of this righteous desire for knowledge. It is God's great challenge to us for His Kingdom! Our opportunities were never so great! Where we open work we get results. The other day we went into debt and built a prayer-house for the new congregation. When we came to the dedication I assisted in baptising 54 persons, mostly adults. In another vil-

lage I received into the Christian community 64 new Christians.”
—*News Bulletin*

VISION, FAITH AND A MISSIONARY'S SALARY

It was the vision of a missionary, Mrs. David Herron, which led her in 1859 to open a school for girls in the city of Dehra, India. Her faith and the missionary salary of her husband, who financed the school, have resulted in a high school for girls which today holds a unique position in all India. One girl from this school was probably the first girl in all Asia to be admitted to the University of Calcutta, and certainly the first to pass the entrance B.A. She later became the Principal of Bethune College; and this last year she too made an investment, and founded a scholarship in the school in the name of her father, who for many years was the headmaster of the Dehra Boys' High School. At a great celebration on Victory Day, the sight of these high school girls, more than those from any other school, was a revelation. From the English officials, the Head of the Sikh Temple, a Hindu recruiting officer, Mohammedans, and Parsees, came words of congratulation, while non-Christians said—"Can it be possible that all these girls are Christians?"

DO THESE FACTS CONSTITUTE A CALL?

It is great to be an American woman in a day like this. Now is the time for the greatest missionary program the women of America have ever made. Have we not yet learned that the stubs in our check book are a most important finding in diagnosing a real heart condition?

With 100,000,000 women in India and only 159 women doctors; with 200,000,000 women in China and only ninety-three women doctors, and 50,000,000 women in Africa and only fifteen women doctors; with 100,000,000 women in Moslem lands and only twenty women doctors, have we no call to challenge the attention of every Christian doctor and nurse?—*Mrs. E. C. Cronk.*

A CALL TO PRAYER

Pray that the spirit of earnest, persistent, believing intercession may sweep over the Church like a great tidal wave.

Pray that a new passion may blow upon the altar fires of individual hearts, our homes, our churches, fanning into glowing heat the kindling ardors of fidelity and consecration.

Pray that all disciples of Jesus Christ may have distinctness of moral vision and clarity of judgment, and may have the grace to

forsake every practice that can in any wise hinder the progress of the kingdom of God.

Pray that all Christian workers may be more persistent in labors and more unremittent in enthusiasm; that the heedless, the indifferent and the scornful may be awakened and sobered by an adequate sense of the solemnity of the issues of life; and that the goodness may be reclaimed by the miracle of renewal and regeneration.

Pray that a new insight and understanding may possess the Church of the definite problems and opportunities of specific situations, of strategic developments and critical junctures in the Kingdom's far-flung battle line the world around, stimulating the Christian hosts to effectual, prevailing prayer commanding the utmost that we have to give through the practice of stewardship, and challenging the surrender of life service in loyalty to Jesus as Lord.

Pray that all the tithes may be brought into God's storehouse, that every condition may be met, and that God, who has not forgotten to be gracious, may open the windows of heaven and pour out his blessing, so that this year may be the greatest year of advance in all the history of Christian progress.—From the *Missionary News*.

MISSIONARY DOCTORS "ON THE JOB" AT ONE STATION

It is not difficult to understand why the missionary doctors are busy men when we consider

The staff at the station:

- 2 American doctors.
- 4 Chinese doctors trained in mission institutions.
- 1 Chinese nurse trained in a mission institution.

And the job which they "are up against":

- 2 hospitals.
- 4 dispensaries.
- 1 class of medical students.
- 18 nurse students in training.
- 1 wholesale drug business.
- 100 treatments a day.
- 5 operations a day.
- 1,200 in-patients, each averaging 12 days in hospitals.
- \$8,000 a year to raise by special gifts in America.
- \$9,000 a year to raise on the field.
- 5 letters to write each day.
- 1,692,000 people dependent on us for Western medical treatment.
- A territory equal to Connecticut and Rhode Island combined.
- That was the record for 1918 at one mission station.*

THE INFLUENCE OF CHRISTIANITY AMONG PAGAN TRIBES IN AFRICA

Where the Christian Gospel has been adequately understood and fairly and honestly tried among Pagan peoples of Africa it is safe to say that definite results have followed. But the progress is slow, and the influence exerted seems strangely partial and ineffective. Nevertheless the progress is real, the influence great. Only by taking a long view and comparing the Christian present with the pagan past is one brought to realize how large has been the ground actually gained and how deep has been the influence exerted. For the sake of clearness these results may be considered under four heads.

1. Christianity first of all affects the *religious ideas* of the African convert. It finds certain primitive conceptions, crude and unformed, and often inconsistent one with another, already in possession; among them, undefined, but very valuable ideas of God as a creator, of prayer in time of special need, of life after death, and of an unknown world, of moral distinctions between right and wrong. These ideas it takes up; it classifies them, purifies them, enlarges them, lifts them on to a higher plane. Constantly, especially in times of sickness or moral weakness, the old superstitious ideas reassert themselves. Even so no one who has been truly enlightened can view again the world, seen and unseen, as he once viewed it. A fundamental change has passed over his whole conception of life, and this change is the first result of the Gospel of Christ. He has found God, and in Him has found life.

2. Christianity affects the *moral standards* of the convert. The primitive native is, from the viewpoint of enlightened Christianity, grossly immoral; according to the student of religions he may be regarded as non-moral, having no code by which he may be tested; but from the viewpoint of his own people he is altogether moral in that he transgresses no injunction of the social customs of the clan. Very gradually is the idea of right and wrong, the sense of sin in the Christian meaning of the term, formed and developed in him, leading to a recognition as sinful of outstanding evil habits hitherto accepted without question. Then there is the gradual enlarging of the vision and quickening of the consciousness of evil until many a common habit, too common even to have been challenged, looms up in a clearer light as sin. And then, in the long-drawn struggle against sins in all their manifold forms, there grows up the sense of personal sinfulness, and at least some understanding of the experience which could say: "I know that in me....dwelleth no good thing."

Thus the moral standards are changed as the darkness passes,

and the common acts of life are seen in the light of the new day. Whether or no the light will be followed; whether or no the evils will be cast out or be allowed again to assume the mastery in any given convert, only time can show; but the sense of sin, once aroused, will never wholly disappear. In any case the acts of life are henceforth judged by a different and a higher standard. The leaven of Christianity has begun to work in the conscience as it had already worked in the soul of the convert; but that process, given favorable conditions, will continue, "till the whole is leavened."

3. Christianity vitally affects the *mental outlook* of the convert. Christian missions have been the great, and for many years the only, educative force in pagan Africa. No one can pass through even the most elementary mission school without having his outlook on life fundamentally influenced. He may or may not accept with personal faith the message of the Gospel; but he receives impressions which will materially affect his future thinking. His crude, primitive ideas of things around him drop away. With even a little knowledge of history and geography his conception of the world expands, and he learns to think independently for himself. As a result he becomes less credulous, more inquiring, less trustful, less docile. For a time he appears conceited, even insolent. In the European's eyes he is spoilt, and education has done it. But he has gained something, which is greater than an unthinking subservience; he has gained individuality and personality, without which character in the highest sense is impossible. The period of ignorance and stagnation has begun to pass. A prospect of boundless development has opened out before him. It is *Christian education which has opened to him the door, and set before him the way.*

4. Christianity affects the *social life* of the home and of the tribe. It gives to woman a new position of dignity and influence in the home. It lifts up little children to an unexpected eminence. And it raises the whole tribe to a higher level in the great scale of civilization. Life assumes, with increasing comforts and refinement, a softer, less forbidding aspect. Houses are better built, better lighted, better ventilated. Homes, in the true sense of the word, are created. Privacy is secured; and with privacy, decency and cleanliness. In proportion as the spiritual influence has been deep, the outward manifestations of change have been great and far reaching. The leaven works slowly as it works silently, but no one can doubt that it is working; and that work, once fairly begun, no power on earth can stop. It will go on working "till the whole is leavened."—RT. REV. J. J. WILLIS, *Bishop of Uganda.*

OUTSTANDING NEEDS OF LATIN AMERICA

A New Faith. God must be recognized as a present help, not simply a future judge. Jesus Christ must be seen as the inspiration for the solution of present pressing social problems both for individuals and for nations.

Education. Illiteracy is the great fundamental problem, ranging from 40 per cent to 50 per cent in Uruguay and Argentina to 85 or 90 per cent in Venezuela and Santo Domingo. New York City's present budget for education equals the amount spent for education in the twenty republics for Latin America in 1914.

Economic Reform. Industrial unrest is general and great strikes have taken place in practically every Latin American country. A thousand strikers were killed in a single clash in Sao Paulo. The social upheaval in Mexico is destined to be reenacted in Chile and other countries if the problems of labor are left unsolved. The Christian Church alone has the unselfishness and the power to solve them.

Good Literature. The dominant literature of Latin America is atheistic and often immoral. While there are great classics, there is practically no popular literature to help in the development of character.

Justice to the Indian. The hopelessly exploited aborigine is the most pathetic figure in Latin America. His backward condition is the great drag on Latin American progress. Any agency that can point the way toward a betterment of his condition will be welcomed by the various national governments. The Christian Church dare not longer ignore the needs of these first Americans.

Modern Medicine and Sanitation. The rich command the services of skilled physicians, but the poor remain pitiable victims of preventable diseases. Valparaiso has an infant death rate of 75 to 80 percent; whole states are without a resident physician; the country districts are destitute of medical service, while trained nurses and public clinics are unknown except in a few large cities. Only Christianity can stir up the public conscience to relieve such conditions.—SAMUEL G. INMAN.

In Sierra Leone there are 176 schools; of these 168 are Christian schools.

In the Southern Provinces of Nigeria there are 1,108 schools; of these 1,059 are Christian schools.

In Uganda there are 1,387 schools; of these 1,387 are Christian schools.

WINNING NIGERIA

There is no part of the world where the movement towards Christianity is so strong as in West Africa. In 1919 there were 7,924 adult baptisms in Nigeria. Unlike the mass movements in India, every stratum of society is equally involved. Winning Nigeria for Christ is therefore no empty phrase. It is possible within the present generation, though not with the forces there to-day. Not to teach the new converts and ground them in the faith is to leave them an easy prey to Mohammedanism; and Islam never loses a chance. Every Mohammedan trader is a missionary for his faith. Nigeria will not stand still while "we are waiting some easy wonder"; the country must be won now. And what makes our comparative failure so pathetic is that the effort needed is not great. No large army of missionaries is called for in Nigeria. A mere handful of men and women—even a score—able and well trained would make all the difference. They are needed to prepare African catechists and pastors in the training institutions, and to superintend the work in the districts. When we consider the great things at stake the demand seems absurdly small.—*C. M. S. Gleaner.*

THE INFLUENCE OF A CHRISTIAN SCHOOL

Some forty years ago a Chinese orphan girl of six years old was received into a Christian school in Hong Kong. Here she learned something of what Christianity means. On leaving school she married a prosperous Chinese merchant, and now has a large family of her own. She finds time to plan for the education of the poor children who need the kind of help that she received as a child. Her husband's business has taken them to Shanghai, and in that city this woman has opened a free day school for a hundred Chinese boys and girls. Not content with this, she is now planning the erection of a new boarding school, where the children can continue their Chinese and English studies, and also receive industrial training to fit them to earn their own living.—*Miss Griffin.*

The first twelve miles of railway track in China were laid in 1876. The people were so afraid of the new invention spoiling their "luck" that they tore up the tracks and did all the damage that they could. To-day China has more than 6,000 miles of railway.

STANLEY ON PRAYER

Sir Henry M. Stanley, the great African explorer, was one of the hardest-headed men of his generation. Yet his biography is not only one of the most fascinating books, but reveals a remarkably strong religious side to his tremendously vigorous personality. With him, as with so many of the world's strong men, a firm faith in God was combined with a prayerful heart amid his extraordinary adventures and achievements in the wilds of Africa. Let us select a few of his comments on the subject of prayer.

"In all my expeditions prayer made me stronger, morally and mentally, than any of my non-praying companions."

Speaking of a desperate situation, he writes: "And thus that night was passed in prayer, until the tired body could pray no more. But the next dawn, a few minutes after the march began, my people were restored to me, with food sufficient to save the perishing souls at the camp."

"I have evidence, satisfactory to myself, that prayers are granted. By prayer, the road sought for has become visible, and the danger immediately lessened, not once or twice or thrice, but repeatedly, until the cold, unbelieving heart was impressed."

These experiences of Stanley are not remarkable. Probably the truly wonderful thing about it is that he so openly confesses his faith in God and lays bare his inmost convictions and experiences. Many great men have confessed, as Stanley has, that prayer was to them a supreme source of confidence and strength. But the vast majority of us are probably all too timid about telling of victories won by intercession at the Throne where the greatest men have deigned to sue for mercy and help.

Finally, we can gather much Christian instruction from one short sentence of this writer:

"When I have been in earnest, I have been answered." Is it not true that the incense of the ardent and Spirit-directed prayer ascends to God?—*Selected*.

"The kingdom of heaven tarries, and vast multitudes of men remain in ignorance of the treasure that belongs to them, as well as to us, because we are cold and remiss and fitful in asking that men and women may be raised up in sufficient numbers to carry the Gospel to all mankind."—*R. F. Horton*.

"Send me to the hearts without a home, to the lives without a love, to the crowds without a compass, to the ranks without a refuge. Send me to the children whom none have blessed, to the

famished whom none have fed, to the sick whom none have visited, to the demoniacs whom none have calmed, to the fallen whom none have lifted, to the lepers whom none have touched, to the bereaved whom none have comforted.

"Then shall I have the birthright of the first-born; then shall I have the blessing of the mighty God of Jacob."—*George Matheson*.

The wealth of New York City is now estimated at 24 billions; that we paid the Indians \$24 for it, and the United States holds almost one-third of the wealth of the world, and asks if our country is going to stand for world selfishness or world service.

A leading Hindu lawyer of a large city in India recently publicly said: "I have had my opinion confirmed that our religion is not suited for modern progress, while Christianity is."—*Missionary News*.

Sherwood Eddy says that Palestine had better rule in twelve months under General Allenby than it had in twelve centuries under Moslem rule.

"A direct descendant of Mohammed is a student of one of the Christian universities in the Near East."—*Missionary News*, April, 1920.

At Peking, where irreligion is alleged to be rampant in the Government schools, 198 students of the Government Higher Normal School were enrolled in Bible classes, with an average attendance of 105.

In the street chapels of one denomination working in Peking 1,075 services were held during the year, with 215,220 people thus hearing the gospel.

The assistant pastor of one of the churches went to the province of Honan, China, where he held services among the troops of General Feng Yu-hsiang, the Christian General. As a result, 548 were baptized. In the baptismal service, which took two hours, the General and his Colonels assisted.

Out of 80,000 University students in Japan, 27,000 enroll themselves as without religion. It is estimated 95 per cent of the graduates of the Japanese universities go out into the world with no faith in any religion.

FOR THE MINISTER'S WORK-SHOP

This list has been prepared by the Director and the Librarian of the Missionary Research Library of the Committee of Reference and Counsel, 25 Madison Avenue, New York City.

The Missionary Outlook in the Light of the War. Prepared by the Committee on the War and Religious Outlook. New York, Association Press, \$2.00.

A survey of the effect of the war on missionary activity, presenting the enlarged outlook, and the new demands regarding the Christian character and training of missionaries. With a reconsideration of missionary methods in the light of the new situation.

The Rebirth of Korea. By Hugh Heung-wo Cynn. Abingdon Press, New York, \$1.50.

A non-controversial statement of the situation in Korea by one of the very best of the Christian educators among the Korean nationals.

America's Stake in the Far East. By Charles H. Fahs. Association Press, New York, \$1.85.

A stimulating presentation of the subject by means of vigorous statements on its various aspects from recognized authorities, focussed and made usable by pertinent questions.

Marks of a World Christian. By Daniel J. Fleming. Association Press, New York, \$1.15.

Studies, based on Scripture passages, providing daily meditations covering nine weeks, to the end that "the spirit which we bring to the world's great problems may be both Christian and international."

Social Problems and the East—a Point of Honor. By Frank Lenwood. Church Missionary Society, London, 2s. 6d.

Christianity considered as pre-eminently a social religion. Human values, industrial reform, race tolerance, and allied subjects are discussed, showing that many a problem appearing in both West and East in seemingly widely varying aspects is still a single world-wide problem.

The Riddle of Nearer Asia. By Basil Mathews. United Council for Missionary Education, London, 2s.

Outlines the rival spiritual forces fighting for control in Nearer Asia, and considers practically how the powers that will revive life and leadership there may be reinforced.

World Facts and America's Responsibility. By Cornelius H. Patton. Association Press, New York, \$1.85.

Is America to settle down upon a materialistic basis; or is she to become a mighty factor in the higher life of the world? The book gives information concerning ten great needs of the world, and suggests in what direction our efforts should be made.

World Brotherhood. Edited, with an introduction, by Basil Mathews. Hodder & Stoughton, London, 10s. 6d.

A broad, sympathetic discussion of the fundamental unity of humanity. The chapter on Christianity and the native races is particularly worth while.

The Bible and Missions. By Helen B. Montgomery. Central Committee on the United Study of Foreign Missions, West Medford Mass., 60 cents.

A fresh interpretation of the fundamental authority for the missionary enterprise made vivid by striking incidents of the mission field.

West and East. By Edward C. Moore. Scribner, New York, \$4.00.

Treats of the "expansion of Christendom and the naturalisation of Christianity in the Orient in the nineteenth century."

The World and the Gospel. By J. H. Oldham. United Council for Missionary Education, London, 2s.

Stresses the aim of foreign missions to establish a native, self-propagating Church in the non-Christian world, and the necessity of the education of public opinion in regard to inter-racial relations. Important for its broad outlook

The Lure of Africa. By Cornelius H. Patton. Missionary Education Movement, New York, 75 cents, cloth.

The best recent presentation of one of the biggest problems facing the Christian Church.

The Gospel and the New World. By Robert E. Speer. Revell, New York, \$2.00.

Inspiring addresses, considering such questions as: Wherein is the world a different world? What are the new problems of the missionary undertaking? Is a racial reorganization of missionary aim or method necessary? What is the true international attitude of Christianity?

North American Students and World Advance. Student Volunteer Movement, New York, \$2.50.

A veritable mine of missionary inspiration, containing the addresses on all phases of mission work that were delivered at the Student Volunteer Convention, held in Des Moines in 1920.

The International Review of Missions (edited by J. H. Oldham, M.A.), is indispensable for the live, down-to-date minister who is determined to do his part as a leader in the world-wide interests of the Kingdom of God. Missionary thinkers and workers in every land contribute their best to its pages. Such questions as missionary educational policy, the development of indigenous churches, the growth of national consciousness in Eastern lands and the presentation of Christianity to men of other creeds are discussed. Signed book reviews and the annotated international bibliography offer guidance in the choice of vital books on subjects related to foreign missions. Price \$2.50 per year. Publication office: Committee of Reference and Counsel, 25 Madison Avenue, New York City.

MISSIONARY AMMUNITION

Prepared by a Committee of the Foreign Missions Conference of North America for the Exclusive Use of Pastors.

NUMBER IX

THE FOREIGN MISSION OF THE CHURCH: ITS PLACE AND SCOPE TODAY

The Foreign Mission enterprise of the Church has from the beginning been single hearted and straightforward in aim. One great purpose has given it force and direction—to advance the Kingdom of God on earth by making the gospel of Christ known and operative among all men and nations.

That was its aim in the beginning, is now, and ever shall be. Central and fundamental in the realization of such an aim must always be the appeal to men, women, and children to find salvation and eternal life through faith in our Lord Jesus Christ. The whole matter of human betterment and progress rests back upon the provision of individual leaders inspired with the grace of Christ and with personal loyalty to Him.

But enterprises, however single and whole in aim, take on new meanings in the light of new days. And this extension enterprise of the Church assumes new and immense meanings and values in this day. When old worlds are burned up, when half-worlds are discarded, when new worlds begin slowly to emerge, when humanity gropes through the darkness, half fearful, half hopeful of the future, there comes a new sense of real values, fresh appeal springing from old motives, a vividness and immediacy in the work of the Saviour and of His Gospel of World-Redemption. Christians should thrust forward and hold aloft their Foreign Missionary enterprise as a banner to be proudly and confidently displayed in the sight of all the world. Has the victory been lost? No! We have just begun to fight! And our success means victory for all the great interests of humanity.

Strike, one by one, the characteristic notes in present day faith and life. You find that each sets vibrating a corresponding tone in the mission work of the Church, all together making a mighty

harmony. The things men most believe and hope for today are integral parts of the aims, efforts, and hopes of the Church's mission. Nothing in all the life of humanity is more significant, strong and helpful in realizing the great longings of mankind than this enterprise of missions.

THE SENSE OF THE UNITY OF LIFE

We see today that life is whole. We cannot save a part and leave the rest alone. This is true of a man, a nation, a world. Water-tight compartments are a delusion. We sink or swim together. All must be safe, or all is in danger. The whole of life must be right, or all is wrong.

The Christian gospel is built on this conviction of the solidarity of human life. It appeals to the whole man and to the whole world. It is universal or nothing. Christianity was the first great world-movement in history in which men and women of various races worshipped and worked together, without distinction and as a matter of course. Wherever the church has gone on its mission it has carried this sense of the wholeness of life, a faith that walks through barriers of prejudice, as if they were not there. Foreign Missions is the biggest and bravest demonstration of the working truth of this conviction of the unity of life which is so powerful in the heart and mind of our time.

THE POWER OF A SOCIAL IDEAL

The world of today believes in the power that comes through winning the loyalty of a mass of people to a single social ideal. Men are not helplessly held by hereditary, or forever fixed by fate. Inculcate a great idea until it becomes a dominant conviction in a nation, a race, a mass of men, and literally "anything becomes possible within a single generation." Germany has demonstrated this in lurid and tragic fashion. Benjamin Kidd brilliantly proves it in "The Science of Power."

The Foreign Mission enterprise of the Church is built on this conviction. It has been educational from the start and all the way, even when it did not mean to be so. "The evangelization of the world in a generation" is a daring aim, but not a foolish one. Let one generation pour adequate resources into the evangelistic and educational work of missions, and, as masses of men everywhere catch the inspiration of Christian truth and the motive of loyalty to Jesus Christ, we shall see the Kingdom of God come with power.

This new sense of the power of a social ideal ought to give new force to the appeal of Foreign Missions which saw and followed this truth long before the world as a whole grasped its significance.

THE INSTINCT OF HUMAN SERVICE

The desire to serve is one of the strongest impulses in modern life. Those who have no other faith believe in being helpful. Those who have faith in God see more clearly than it has ever been seen before, that that faith must be justified by service of man. Social service is a keynote of modern religion.

But it has long been a keynote of Foreign Missions. The Church began its work in foreign lands as an enterprise purely evangelistic in character. It must always remain primarily an evangelistic effort. But from the outset and all along the Foreign Missionary enterprise has been among the best examples on earth of real social service. Every mission compound is a social settlement. Every missionary finds himself constrained by Christian love to all varieties of service. Our missions are centers of progress in education, medical care, treatment of unfortunates, agriculture, forestry, famine relief and prevention, and all else that lifts human life to a higher level. William Carey, founder of modern Missions, engaged in the manufacture of indigo, made the best type and paper in India, published a newspaper, laid out an experimental garden and founded the "Agricultural and Horticultural Society in India." He began the movements for care of lepers, abolition of widow burning and infanticide, and the abatement of other social evils.

There is no greater or better humanitarian work in the world, no finer social service, than the regular working of Christian missions in all lands. Done in the name of Christ, it is the more effective. The Church should glory in this fact and see in the growth and extension of the social influence of its missions evidence that they are becoming more truly representative of the spirit of the Master and more effective in advancing the real Kingdom of God on earth.

THE UNITY OF RELIGIOUS FORCES

There is no stronger or more persistent instinct at work among religious groups today than the demand for unity. There is deep and growing impatience at the weakness of competitive denominationalism and the waste of overlapping. The world is demanding

that the churches unite their efforts or forfeit all respect. The unity demanded is not necessarily organic, but a practical unity of effort and operation.

Nothing else that the Church is doing pulls more powerfully toward practical unity than does the work in foreign lands. There the advantages of cooperation are so clear; the divisive forces that loom large in the homeland dwindle so quickly into insignificance, when confronted with the absence of the bare essentials of Christian faith and life; and the wastefulness of divided efforts seems so clearly sinful in the presence of the vast need that the Foreign Missionary work compels the Church toward unity. It may be fairly said that Christianity abroad is moving toward unity as fast as the Church at home will allow. Let those who long for church unity push with all their power the mission cause. In the first century, when Jewish and Gentile Christianity threatened to split apart, the Church was saved and led into a firmer unity, a higher faith and life, and a fuller realization of the ideals of the Master by its forward work of missions. The surest way today to the fullest possible realization of church unity is through ardently pushing forward our foreign missionary work.

TRUE INTERNATIONALISM

False conceptions of internationalism have confused our mind and dimmed our ideals. But anyone who discounts the force of the international instinct leaves out one of the strongest factors in the mind and life today. Everywhere is a growing sense of the responsibility on the part of strong nations for weaker and more backward peoples, an intolerance of imperialism and exploitation, a quick sense of national honor, a perception that no nation can walk alone and be safe or honorable, a faith in the possibility of some international order that shall make war less probable and peace more secure.

There is also a conviction, rapidly growing, that no scheme of international organization or cooperation is worth anything, unless there is widely diffused among the nations a spirit that sincerely desires justice and peace, and covets good relations. What can better secure such a spirit than the extension of Christian fellowship in all lands?

Christian missions began working for true internationalism long before statesmen dreamed of it. Here is a vast movement, ab-

solutely committed to equal rights for all races, colors, and classes of men, binding in a great brotherhood men and women of all nations, preaching the gospel of peace and goodwill, and living and working in its spirit. What better agency is there for true internationalism?

THE NEED OF RECOVERY OF THE SPIRITUAL

The value of spiritual motives is realized not only in the Church, but by educators, statesmen and leaders on every line. Somehow we must recover emphasis on the spiritual, on ideals, lost so largely in our dazzling material progress.

The President of the Republic of China, in a recent address, expressed the judgment that western civilization, being essentially materialistic, could not offer to his country a true remedy for its ills, or right guidance in its progress. We believe that western civilization is not essentially materialistic; that its vigor is rooted in spiritual faiths and ideals. How can we better disprove such charges and commend our civilization as worthy and noble than by sending men and women of the best type to teach and exemplify the faith by which we live? That means that our American Foreign Missionary enterprise is one of the most patriotic, far-sighted and effective ways of serving the cause of the world's advancement and civilization.

THE VISION OF SALVATION IN TERMS OF ADVENTURE

We have caught a new vision of the meaning of salvation. Rather have we re-discovered the meaning Jesus gave to it. He always saw it as life, entering into life, as a matter of courage, daring, forward-moving. The war with its call for sacrifice has turned us away from the seeking of safety to the glory of adventure, as the true aim and end of life. To save the life is to lose it; to lose it for Christ's sake is to save it. That is as true for the Church as for the individual. The way of the Church to glory and honor, to recognition and power, is through passionate abandonment to the cause of Christ. Where can the opportunity for such daring loyalty, such pioneering courage, be found, if not in this bold carrying of the gospel to the ends of the earth? Let the Church drop its small interests, and move out upon the unsaved world like an army organized for victory, and all the world will begin to know that God is in the midst of her.

Every one of these characteristic elements in the spirit of today finds one of its noblest illustrations, and most immediate oppor-

tunities in the enterprise of Foreign Missions. That is a great claim but it rests on unquestionable facts—such as are readily obtainable on application to any Foreign Mission Board.

Today, as never before, the missionary enterprise appeals to all Christians, to all men and women of human and eager spirit, whether in the Church or out of it, as the best available means of setting forward the great causes in which true men and women of today believe.

It is time the Foreign Missionary work of the Church were being set free and set forward: set free from penury and inadequacy of resources, from all petty restrictions, set forward on old lines and new, in ways which shall make every compound at once a radiating source of redeeming grace for individual lives and a center of health, happiness, enlightenment and international brotherhood. The heart of all true mission work must always remain the appeal to the individual in the name of Christ, the Saviour and Lord. The increased emphasis on the education, social, and international out-workings of Christian faith, called for today, will mean greater power and enlarged opportunity in the work of winning souls, and also a moving on into a richer realization of the full mission of the Church of Christ, a more definite and powerful commitment to Christ's own ideal of an earth on which the will of God shall be done, through all its life, as it is done in the heavens.

WILLIAM PIERSON MERRILL

W. H. P. FAUNCE

WILLIAM DOUGLAS MACKENZIE

FRANK MASON NORTH

NEWTON W. ROWELL

THE PLACE OF CHINESE CHRISTIAN WOMEN IN THE DEVELOPMENT OF CHINA

IDA KAHN, M.D., Nanchang, China

Chinese Christian womanhood will be the most potent factor in the regeneration of China. . . . The hope of China lies in the spread and growth of Christianity. Who can promote it better than the Christian women of China? Theirs will be not only "the hand that rocks the cradle," but the mind to direct young China on its way, and the soul which shall enable adult China to cling to its way along the narrow path of righteousness and truth. China cannot develop without sweeping away all that is wrong and false, and who can do this clearing better than the Christian women? Theirs will be the hand to raise a high standard, theirs to demand a cleaner record, and a sterner probity in all strata of society. Theirs will be the voice to negative the debasing practice of concubinage, theirs to claim freedom from the subtle bondage of ancestral worship and the demoralizing vices of gambling and opium smoking. Ultimately theirs will be the vote to decide whether China shall be democratic in name or in truth. There is nothing boastful in these statements. All who are familiar with Chinese history know that, compared with other heathen countries, her women are held in higher esteem and consideration. Christianity alone can crown her and give her an equal share in the home and nation, and it is the Christian women who must come forward and assist in the development of the country.

Already in thousands of Christian homes they are laying the foundation of a more Christ-like character in the lives of children, and these little ones will become the pillars of state. Unlike the students of old they are willing to work with their hands as well as with their minds, and the double toil will strengthen them so much the more, that the results of their labor will be the production of a new race, not effeminate but strong and masterful and capable of accomplishing all that is required of them, whether in the home or state. Their spiritual welfare will be fostered also by these same Christian mothers. Thus grace of mind will be enhanced by the moral beauty of the soul. A true race of patriots will arise who will scorn self-seeking and by the integrity of their lives prove that Christianity has the power to save men whether white or yellow.—*Chinese Recorder*.

WHAT MISSIONARIES HAVE DONE FOR CHINA

DR. V. K. WELLINGTON KOO

Chinese Minister to Great Britain

China owes a great deal to the foreign missionaries for the introduction of *modern education*. Not only through their translation of books of modern science, but also through their personal efforts in teaching modern science and arts and in establishing modern schools and colleges, missionaries, particularly those from America, have awakened an interest on the part of the Chinese masses in the importance and value of modern education. The present widespread educational movement in China is traceable in its origin to a very large extent to the humble efforts begun half a century ago by pioneer missionaries of the Christian Church in China. The efficiency of missionary institutions in training men of discipline and character is a fact generally admitted. Indeed, many of the missionary schools and colleges are recognized as among the best of our educational institutions.

Again, the missionary, *as a doctor*, has rendered no less service to China than as an educator. The missionary hospitals and dispensaries, numbering, I am informed, nearly four hundred, are not only places of comfort to the sick and suffering, but also serve as centers from which the light of modern medical science radiates to the length and breadth of China.

Then the missionary *as a moral and religious teacher* and as a social reformer has been a distinct force in China. Perhaps no one can tell how many miserable lives have been made happy and how many living in darkness have been brought to see the light by missionary teaching. Many of the epoch-making reforms, such as the suppression of opium and the abolition of foot-binding, have been brought about with no little support from the workers of the Christian Church in China.

I hold missionary work in high regard, as do many of my fellow-countrymen. The Christian Church has not only rendered valuable service in propagating Christian doctrines, but has by her various activities contributed to the modernization of China, and under the new regime of republicanism Christianity is bound to make even more rapid progress and accomplish much more in China than she has in the past.—*Missionary Review of the World*.

THE IRRESISTIBLE FORCE OF IDEALISM

BENJAMIN KIDD

There is not an existing institution in the world of civilized humanity which can not be profoundly modified or altered or abolished in a generation. . . . There is no ideal in conformity with the principles of civilization dreamed of by any dreamer or idealist which can not be realized within the lifetime of those around him.—*The Science of Power.*

THE POWER OF PERSISTENT LOVE

HOWARD ARNOLD WALTER

*Late Educational Secretary for Moslems of the Indian
National Council*

A characteristic which the missionary needs is *the patience of assured faith*. If we are certain that with us is the ultimate victory, we shall be proof against the irritation and discouragement that will otherwise be our response to the pride and bigotry which we may find arrayed against us. We need not only "the patience of unanswered prayer," but the patience of unrequited love as well;—that persistence of love that "beareth all things, believeth all things, hopeth all things." This was the distinguishing characteristic of the love of Christ.

Instance after instance could be given to show how love like this, flowing from the heart of the missionary, has accomplished what argument and oratory had been powerless to effect, in winning Hindus, Buddhists, and Moslems to Christ. One of the few converts in the Punjab from the bigoted Hindu society, the Arya Samaj, told me how he was first attracted to Christianity by observing the unruffled demeanor of a Christian missionary preaching in a bazaar, when he was derided and insulted by some of his auditors. From the days of St. Peter and St. Paul to the present time such undiscourageable, faith-born love, in the face of opposition and contumely, has been the distinguishing badge of the Christian Way and the pledge of its final victory.

In these days when the gospel of force, variously interpreted, is finding so many voices and champions, even in Christian lands, it behooves the missionaries of the Cross to realize that they are the only group of men and women who can be the media and exponents

of the gospel of reconciling love throughout the nations, even to the world's end. In the spread of this true spirit of brotherliness lies the hope for the future, and this is the Christian missionary's glorious task.

THE TRUE MISSIONARY CONSCIOUSNESS

PROFESSOR WILLIAM ADAMS BROWN

New York City

You cannot have a social Christianity in China and an individualistic Christianity at home—not permanently, that is. You cannot say Japan ought to treat China unselfishly, care for the welfare of the young girls in its cotton factories, and make place for the teaching of religion in its schools and yet allow America to make national selfishness the controlling principle of its foreign policy, treat disputes between capital and labor as private quarrels between individual groups, and divorce the teaching of the churches on Sunday from the practise of their members on the other six days of the week....

This missionary consciousness, then, that we wish to develop is something much bigger than a belief in foreign missions. It is the belief that Christian principles ought to be consistently applied in all human relations beginning with those which lie nearest ourselves. The man who believes this and acts accordingly has the missionary consciousness.—*International Review of Missions*.

THE PRIMARY MOTIVE IN MISSIONS

By the late DR. GEORGE ROBSON

Edinburgh

One of the mysteries of the ancient world was the source of the river Nile. That mighty river, with its periodic overflow fertilizing the rainless land of Egypt, was worshipped with a wonder, all the greater that no one could tell the secret of its rise and fall. Down even into the literature of the last century you find references to the mystery of its birth. But now that mystery has been unveiled. The primary sources of that wonderful river have been found in those giant mountains on the line of the equator, whose snow-clad summits pierce the heavens, untrodden by human foot, and for the most part hidden in haze from human sight. To find the primary motive in missions, we must in like manner trace them back to their primary source.... The deep in the awful need of the world has called to the deep in the infinite heart of God; and there, unveiled to our view by His own Word, we find the primary source of the whole missionary enterprise, its primary motive from be-

ginning to end, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The love in God—there is the well-head of of missions.

THE OBLIGATION CREATED BY THE POSSESSION OF THE GOSPEL

J. H. OLDHAM, M.A.

Secretary of the International Missionary Council

Throughout Asia there is in process a complete transformation of social institutions, habits, standards, and beliefs. The movement is unceasing; it will as little wait on our convenience as the tides of the sea. The moral and spiritual forces at work are as inexorable in their operation as the movements and energies of war. The new institutions and habits which are being formed will bear the impress of the spiritual conceptions of life held by those who consciously or unconsciously are shaping them. If in a spiritual crisis so great and so real we know of a Gospel that floods life with meaning, strengthens and ennobles character, and makes men free sons of God to serve Him in His world, we cannot keep it to ourselves.

That we of the West should give to the people of Asia in this day of their awakening the best that we have—the knowledge that has been slowly accumulated by the labor of generations, the conceptions of liberty and the free institutions which we have won through long struggles, and above all the Gospel of Christ, which first came to us from the East—and that we in our turn should receive from them the gifts and treasures of their ancient civilizations, and the fruits of their distinctive powers of spiritual insight and apprehension, vitalized by the touch of Christ, so that we and they together may understand more deeply and truly what He is and what He would have us do—this surely is a dream that may make the blood run quicker in our veins, and an object of endeavor that may claim our utmost devotion.—"*The World and the Gospel.*"

THE MISSIONARY AS A WORLD STATESMAN

DR. PERCY DEARMER

Professor of Ecclesiastical Art, Kings College, London

The world is now *one* in fact. Untold miseries, and cataclysms worse far than that from which we are emerging, lie in store for us unless the world becomes one also in heart. . . .

The hope of the world lies, in sober truth, with those who preach

peace to them that are afar off as well as to them that are nigh. Those shuddering possibilities of wreckage and horror can be averted by the breaking down of spiritual barriers, and by religious union among nations and races, for the silly nineteenth-century habit of ignoring the religious factor is contrary to all the record of history. Religion is the ultimate motive of mankind, in all its forms; it is the great fundamental power that frames civilization and that moves men in their masses to great decisions and abiding achievements.

No doubt much of the surviving prejudice against foreign missions is due to actions which reflected the utmost possible credit upon them. But the missionaries have succeeded.... In every part of the world they are leavening society. They have a power beyond that of even the European official, who is just, able, hard-working, and very honorable, but a little cold and aloof. They are building everywhere the spiritual bridges, and bridges are what are needed everywhere; they are showing everywhere the fatherhood of God and the brotherhood of man. They are making men of all, or almost all, nations and races see a glimpse of a better ideal than preying upon one another and fighting against one another. They are bringing us to realize that the better the ideals of each race the more those ideals coincide.... ; because the nearer we are to God the nearer we are to one another. In a quite definite way they are becoming the inner statesmen of the new world; and the wisest rulers and administrators nowadays take ample counsel of them.—*East and West.*

A TRAVELER'S TESTIMONY

ISABELLA BIRD BISHOP

There was a time when I was altogether indifferent to Missions, and would have avoided a Mission station rather than have visited it. But the awful, pressing claims of the unchristianized nations which I have seen have taught me that the work of their conversion to Christ is one to which one would gladly give influence and whatever else God has given one.

AN OFFICIAL ESTIMATE

For the moral improvement of the natives there is available no influence equal to that of religious belief.

The Commission is of the opinion that hope for the elevation of the native races must depend mainly on their acceptance of Christian faith and morals.

The weight of evidence is in favor of the improved morality of the Christian section of the population, and to the effect that there appears to be in the native mind no inherent incapacity to apprehend the truths of Christian teaching. It does not seem practicable to propose any measure of material support or aid to the purely spiritual side of missionary enterprise, but the Commission recommends full recognition of the utility of the work of the churches which have undertaken the duty of evangelizing the heathen.—*Report of the South African Native Affairs Commission.*

LOVE IN ACTION

A Mohammedan gentleman was being shown round the wards of a mission hospital, the doctor explaining the X-rays and electrical apparatus. As they passed through a surgical ward the visitor said: "All these things are very wonderful, but I see the most wonderful of all."

What was it? An English woman, a nurse, was dressing an ulcerated leg. A Mohammedan would not have touched the diseased leg with a pole.

"A religion that can do things like that," said the visitor, "must have more in it than we Mohammedans have given it credit for."

A medical mission is love in action.

AN UNOCCUPIED FIELD

From Northern Congo up through British Sudan to the east of the continental divide which marks the boundary of British and French Sudan, 1,000 miles; to the west of the same divide, through the French Sudan, another 1,000 miles; to the northwest in the direction of Lake Chad, considerably more than 1,000 miles; west northwest toward Nigeria, more than 1,500 miles, and west into the Cameroons, more than 1,000 miles—along all these lines there is no Protestant mission or missionaries! Who can view the vastness of this territory with no Gospel light and realize the many tribes whose languages must be reduced to writing before the people can get the Gospel message, without a conscious call to pray "the Lord of the harvest" to send forth laborers? If we do not pray, "how dwelleth the love of God in us!"

GOD'S STATISTICS

A. C. GAEBELEIN

Sometimes believers are asked how many souls they have won. We know excellent Christians who lived saintly lives yet were grieved because they could not point to many whom they had led to the Lord. Such feelings are not right. No one knows just how the Lord uses His people in the salvation of others. Many an unknown saint, whose name was little known, whose voice was never heard in public, was used in the salvation of others by his quiet and devoted life. Nor do we know how the Lord blessed the Gospel message, which the money we have contributed to support the missionary enterprise has made possible, in giving a knowledge of Christ and His saving power to pagan peoples.

AT THE COLLEGE REUNION

"How do you account for Manley going as a missionary? I had picked him out for a great career in law or medicine or politics. He was the most intellectual and brilliant man in our class. Now it has been years since I have heard from him. Poor fellow! A great career lost! Wasted his talents on some low-down heathen." The speaker was the wealthy head of a great corporation and had spent all his time since graduation in making money.

His companion was a distinguished journalist, who, taking from his pocket a letter, replied: "I have a letter here from Manley. He wants to be remembered to the class, and he encloses a little circular telling about his work. It includes the biggest hospital for surgical cases in all China; a preaching circle of fourteen stations and out-stations; a publishing house that ranks first in the East; a Boy's Training School that requires an outlay of \$25,000 a year, with an attendance of five hundred students; he has twenty-seven assistant workers in various departments. He is a close adviser to the governor of the province and a great power in diplomatic circles. Of course his circular does not say that, but I learned it from some missionaries connected with my own Church."

The wealthy head of the money making corporation did the manly thing. "I apologize to Manley," he said, "I did not know what a great career a modern missionary has. By the side of it I am willing to say my own is small. I envy him his great career."—*Christian Observer*.

A JAPANESE TESTIMONIAL TO THE CHRISTIAN MISSIONARY

DR. TAKUMA DAN

Tokyo, Japan

At a reception tendered a delegation of Japanese business men by the representatives of Foreign Mission Boards, December 8, 1921.

I thank you for the opportunity you have given me and my associates to meet you and listen to the expression of high ideals and ennobling sentiments from the gentlemen who preceded me, and I sincerely thank you also for this opportunity to address so distinguished an assemblage of men, who by their unselfish lives and devotion have won the honorable title of missionaries, and whose predecessors have untiringly labored for the uplift and ennobling of mankind. In one of the loftiest passages of your New Testament it is written, "Greater love hath no man than this that a man lay down his life for his friends." For generations now your Protestant missionaries have been giving their lives for the sake of their grateful friends in Japan. I do not refer altogether to the supreme act of sacrifice. By giving their lives I mean a giving in the highest sense; namely, a dedication of their life to the uplift, ennobling and betterment of the lives of others. Surely, no group of men or women in all the world have exceeded your missionaries in this. I repeat that on behalf of all my countrymen I am profoundly grateful that you have given me this opportunity to acknowledge all that your honorable body of missionaries has done in the past and to entreat that this great work shall continue.

Even before Japan, at the insistent invitation of your country, joined the great family of nations which comprised Western civilization, we must always recall that a devoted group of devout and earnest Protestant missionaries were already at work there. It is important, I think, to recall that this work was religious in a very true sense and in the highest degree. I mean that their work was dedicated and adapted to the land to which they came, and to the amelioration and betterment of the conditions which they found. Their work was not confined to what we understand by religion alone. Their work was evangelical. It was also educational. It was also medical. In this last task they have been enormously successful. The medical work your honorable body has done in the past in the immensely important field of sanitation, and in teaching the care of the body as well as the soul, has been beyond

all praise. On the educational side your missionary schools have an honorable name in my country, which to acknowledge is to praise.

Every country in the world needs the help of earnest and noble men and women. We do need your further evangelical help in the building of character and in the leading of my people to higher ideals. The fact that I am so thoroughly a layman perhaps enables me to view these matters dispassionately, impersonally, although I beg you to believe that I do not view them coldly.

You have earnestly studied with open and tolerant mind the peculiarities of Japanese psychology and character with which you came in contact. Sinking all thought of self, you have adapted your teachings to conditions with which you have to deal. The seeds of the gospel which you have sown have fallen, therefore, upon fertile soil. Nay, you may count on their returning to you a hundredfold. And this, I think, is the final thought which I would leave with you. The teaching of broad Christianity embraces the interests of all sorts and conditions of men, it embraces the rich as well as the poor, it seeks the co-operation of the non-christian layman as well as those of your own faith. It embraces not Japan alone, but all the varied and diverse people of the Far East.

This, then, would be my word to you that co-operation with others should be your watchword. Advise freely with the people and with officials of government, whenever government is reliable and stable, in furtherance of the welfare of the people. You may count upon their active co-operation in return. None know better than Americans that patriotic harmony is a part of all true religious teachings. The co-operation of my government as well as all intelligent people, will attend and assist your effort toward the uplifting of our people towards higher ideals and actions.

Not being of the Christian faith, very possibly I cannot express a true judgment; but will you permit me in conclusion to offer my sincere congratulations on the progress already made in the founding and establishment of a Japanese self-supporting Protestant Church in Japan. How far off the time may be when your Church in Japan shall no longer be dependent on you for help I cannot, of course, undertake to say. I can assure you, of course, that you will have for the future, as I trust you have enjoyed in the past, the earnest and helpful co-operation of all the enlightened part of my countrymen.

I rejoice that this audience represents broad-minded churchmanship. The age, let us hope, of bigotry, of narrow-mindedness, of hatred between sects or creeds, and of idolatry and superstition has gone. I rejoice that your evangelical work is to continue in Japan. I venerate your achievements in the past. I respect your undertakings for the future.

JAPAN'S BELIEF IN INTERNATIONAL GOOD WILL

PRINCE IYESATO TOKUGAWA

*Chief Delegate of Japan to the Conference on Limitation
of Armaments*

*An address in response to the greetings of the Federal Council
of Churches and of the Church of the Covenant at Washington, D.
C., December 11, 1921.*

In accepting the invitation of the Federal Council of the Churches of Christ in America, and of the Church of the Covenant, to receive this happy expression of international good will, we feel that in a real sense the representatives of the Japanese people are meeting the representatives of the 27,000,000 Protestant church members of the United States. As a delegate to the great Conference now being held at Washington I bring not only to you who are assembled here, but to all the people of the United States, a message of good will and fraternity from my compatriots at home.

The task of the Conference is religious. I think I can say this without irreverence, because it has been organized upon an exalted plane, and is animated with high ideals. The injection of American idealism into international affairs is the most refreshing fact in the modern world. In this enlightened age diplomacy should purge itself from Machiavellism, and international politics should be lifted above selfishness and greed.

Japan has come to the Conference intending to offer upon the altar of international peace the soothing influences of love and charity without jeopardizing her safety or existence. Because of this spirit which animates all delegations, I feel justified in saying that the work of the Conference is the work of religion, and of the Church. Because I think this to be true I am doubly happy to be with you here—you who are interested in the work of God.

Ninety-three years ago there was held in Brookline, Massachusetts, a prayer meeting to invoke the aid of the Great Being in letting Japan, then a hermit nation enjoying arcadian peace, see

the wisdom of opening her doors to America and to general foreign intercourse. A sum of six hundred dollars was collected at this and at other similar meetings, and the money was sent to the American Mission Board for the purpose of launching a Christian movement in Japan. That was ninety-three years ago. Today Japan has two hundred thousand members of the Protestant churches, as well as Christian adherents numbering more than a million. The American Bible Society at Tokyo can never print enough bibles to meet the ever increasing demand. There is no doubt that Christianity has already spread its roots wide and deep in Japanese soil. The Japanese newspapers, magazines and books of today bear testimony to this statement. The prevailing popular conception of mankind and humanity, and the widespread desire for liberty, equality and fraternity, may be directly or indirectly traced to Christianity.

I hope I will not tax your patience if I take the liberty of presenting a brief survey of Japan's foreign intercourse since we opened our doors. In giving such a survey, one must inevitably turn back to the American-Japanese treaty of 1854, the first foreign treaty Japan ever concluded. The first article of that historic treaty said:

"There shall be a perfect, permanent and universal peace and a sincere and cordial amity between the United States of America on the one part, and the Empire of Japan on the other part, and between their peoples respectively, without exception of persons or places."

Words fail me when I try to tell you how highly we prize the spirit embodied in this article. I want all of you Americans to cherish that article, and to be as proud of it as we Japanese are. When we look back over recent developments of American-Japanese relations, we—the Americans as well as the Japanese,—are sure that we have no reason to be ashamed of ourselves in the face of that noble article of the first treaty between our two countries.

This first treaty between Japan and America was signed by your distinguished sailor, Commodore Matthew Calbraith Perry. If we are not to tarnish the escutcheons of our forefathers who concluded that monumental instrument, it is our foremost duty to make the greatest efforts to remove all causes of misunderstanding and disagreement which are likely to cast a shadow over the bright relationship between our two nations.

When Japan had just opened her doors to foreign intercourse, sixty years ago, the representatives of European governments were inclined to deal with the Japanese with undue severity. In that

period, the representative of the United States, Townsend Harris, emphatically disagreed with his European colleagues and stood for tolerance and moderation. I need not recount here the numerous other instances in which America showed herself generous and sympathetic towards Japan, but I feel constrained to mention just one notable example. When Townsend Harris was about to conclude a treaty with Japan, he advised our Government to include in the proposed treaty a clause prohibiting the importation of opium, that pernicious drug which was foisted upon China by cunning traders and which has been sending thousands upon thousands of Chinese to their doom.

You have undoubtedly heard a great deal about militarism in Japan. But if you really understand the history of Japan's foreign intercourse, you will appreciate the circumstances which gave birth to what you may call Japanese militarism. Then you will know how to sympathize with Japan instead of assuming a critical attitude toward her.

When Japan opened relations with the foreign world it was the power of militarism which impressed her most forcibly. The ships that came from the south were warships. The ships that came from America were warships. The ships that came from Russia were warships. So the Japanese got the idea that militarism was the only thing worth while. To them, militarism and foreign countries were synonymous.

From the very beginning of the intercourse of Japan with Western Powers, the feeling of self-preservation was deeply instilled in her bosom. She was made to feel that from the four corners of the earth enemies were pressing forward against her. And when she looked out of the windows she had just opened, she saw a spectacle which offered no consolation to her. She saw most of the Asiatic countries placing themselves under the foreign yoke. She saw her immediate neighbor, China, shorn of her outlying territories. And yet China was, at that time, still regarded as a sleeping giant, infinitely more powerful than Japan.

Japan's fear of the West became even more intense when, only three years after the Chinese war, those very Powers, which had compelled her to give up what she had rightfully secured from China, began to slice up for themselves large sections of China. Confronted by formidable hostile nations, one after another, Japan's energies were naturally devoted to the perfection of her military and naval establishment.

I was reading Mr. Herbert Adams Gibbons' interesting book, "The New Map of Asia." In it I came across a striking passage, which revealed a keen insight on the part of the author. I should like to read it for you.

"The diplomacy of the European powers in China at the end of the nineteenth century made the Japanese feel that salvation lay in the development of force to oppose force. China was unable or unwilling to resist European aggression. The European powers refused to subscribe to the American policy of the open door and equal opportunity. The national safety of Japan and of the Far East depended upon the Japanese army and navy. The Japanese believed that everything had to be subordinated to the responsibility they must assume of opposing the further extension of European eminent domain."

This is the history—the past history, of what you might term "Japanese militarism."² But times have changed, and the world is advancing. The policy of aggression and of military rivalry is gone. In place of it, a new spirit of international good understanding and cooperation has been called into existence. Japan is not slow to realize this change. She is ready to walk abreast with the progress of the world, and she looks to the future with hope and confidence.

I have imposed upon your good nature already too much. I shall not take any more of your time. Let me thank you once more for your kindness in giving me the pleasure of meeting you and of making these remarks, which inadequate as they are, spring from the sincerest wish for a better understanding between your country and mine, and indeed among all nations.

"If she have sent her servants in our pain,

 If she have fought with Death and dulled his sword,

If she have given back our sick again

 And to the breast the weakling lips restored,

Is it a little thing that she has wrought?

Then Life and Death and Motherhood be nought."

Kipling's "Song of the Women"

ARE CHRISTIAN MISSIONS IN THE FAR EAST WORTH WHILE?

By REV. HARRY EMERSON FOSDICK, D. D.

Minister First Presbyterian Church, New York City

We are to seek this morning an answer to the question whether Christian Missions in the Far East are worth while. Often in this church we have spoken together about the missionary cause. We have known that, if a man believes at all deeply in Jesus Christ, he must believe in him for all mankind. But there comes a new and revealing illumination upon the Christian campaign for the world when a man has gone for the first time to the Far East; when for the first time he sees the Christian gospel lighting its lamps against the background of an ancient non-Christian civilization.

You expect me, of course, to bring an affirmative reply to our morning's inquiry, and yet I have tried to beg the question by a preconceived opinion. Indeed, one, first of all, is impressed by the presumption of our fresh, new West, with our international follies and sins, going to the ancient East with our religion. As one goes through the streets of Vancouver to take the steamer, one learns that there is not a house in the city, now standing, over thirty-five years old. So fresh and new is western land! Then, landing in Yokohama, he goes out the first day to see the great statue of Buddha at Kamakura, sitting there among the trees upon his gigantic lotus bloom, where for nearly seven centuries he has brooded upon things eternal. How presumptuous it seems for us in the new West to go to the ancient East with our faith! Is it presumptuous?

There is at least one thing that the returning traveler desires to do for his friends; he wishes that he could reconstruct the popular picture of a missionary. We ministers have suffered enough from caricature, and when we appear in humorous papers or upon the stage, we are generally the most inane and anemic specimens of humanity that the genius of the artists or actor can portray. But the missionaries have suffered more. Pale, pious and pulmonary, they have been pictured for years to the popular imagination. From our youth up have we not seen them so—dressed like freaks and expectant of incarceration in a cannibal? And yet, as a matter of fact, a more normal group of upstanding men and women I do

not know where you will find on earth. Of course, there are failures among them, belated minds provincial spirits, inept misfits. There are six thousand Christian missionaries in China. Could you get a group of six thousand physicians or lawyers or ministers at home without having undesirables among them to regret? But as for the mass of them, one recalls again and again what Robert Louis Stevenson, after his long years in the eastern seas, said about one missionary whom he knew: "The most attractive, simple, brave and interesting man in the whole Pacific." It is not alone the popular caricature, however; it is the Christian people themselves who have wronged the missionaries by misunderstanding. For they have often in imagination lifted them up to superhuman levels of self-sacrifice, picturing them as people who have turned their backs on normal love of human comfort and who have inured themselves to a barren and ascetic self-denial. This is not true. On the whole, the missionaries do not live in physical discomfort. Their houses are oftentimes the most desirable residences in town. Generally the missionaries are well served, for one can get five servants in China for the price of a single maid in New York City. Often they have summer homes upon a mountain top where, at least for a few weeks, they can retire from the intolerable heat and from the grievous pressure of an alien civilization.

If they could not so cushion their lives, if, amid the appalling filth of large areas of the Far East, they could not preserve one spot of decency and cleanliness, reminiscent of the sweetness of a Christian family at home, they would die. The sacrifice of the missionaries is far deeper than physical discomfort. It is the sacrifice of tearing yourself away from the dear and familiar background of your own people; of living for years amid strange tongues and in obscure places; of seeing your children grow in loveliness as they grow in age, until the long-feared and dreadful day arrives when the children, so young, must be sent home for an education, leaving you to pray, across six thousand miles of sea and land, for your little ones. These are the sacrifices of the missionaries. But you do not hear the missionaries speak about them. I never saw a group of people who gloried more in their work. They know that the Far East is the very center of the world today. They feel themselves played upon by the most powerful and important forces upon earth. They pity the folks who have to live in Gopher Prairie or in Greenwich Village, on the periphery of the world's life. If I were a young man, starting all over again, having seen what I have seen, I am not sure that I could stay in America. I am not

sure that I could resist the lure of the Far East and of that body of Christian men and women who are laying the foundations of the new Christian Church. When I think of missions now, I think of them in terms of the missionaries. Is their work worth while?

In the first place, is it not worth while, when you think of the need of the Far East? Consider China. China is in appalling spiritual need and none of her traditional religions offers hope of any moral power to lift her up. I do not mean that the Chinese are "poor heathen." They are not "poor heathen." They are a very great race, but they are a very great race in appalling need. We in America have fooled ourselves these last few years with too roseate pictures of the new China. Had not the dynasty of the old Manchus been driven out? Had not democracy triumphed? Was not China now our sister republic? Were not these splendid Chinese students that come to our western universities typical of the new land? So we have spoken to one another. My friends, we may not any longer content ourselves with seeing China through such a concealing haze of sentiment.

I will not speak at length of the seventy million pairs of women's bound feet in China today, although it is sickening to see that agonizing process still going on with little girls and the crippling results evident everywhere among grown women. They say that will get better. I will not speak at length of the illiteracy of China, although it has made the name "republic" an empty shell. Only five per cent of the Chinese can read and write. They say that with the coming of phonetic writing that will get better. I will not speak at length about the lack of communication that makes famines terrible and the growth of national public spirit almost impossible. Three months after the fall of the Manchus and the establishment of the Republic, friends of mine found whole villages within seventy miles of Peking whose inhabitants had never heard of it and would not believe it, when they were told. Within twenty hours of Peking, they had not heard, after three months, of the greatest contemporary event in Chinese history. Sun Yat-sen is today ruler of South China at Canton and has been for long months. Yet within fifty miles of Canton you will find plenty of Chinese who had not heard of Sun Yat-sen.

Such things we shall not speak of, for such things can be remedied, if there is one thing to rely upon—intelligently directed moral power. But it is for the lack of this that China is sick

today. "Squeeze," or, as we should call it, "graft," is a recognized social institution in China. The cook in your kitchen buys all the food you eat and takes squeeze for himself from every purchase. In all such positions it is commonly understood that, when any money passes through a Chinese hand, a certain percentage shall remain there. This is the immemorial custom of the country and everybody understands it and provides for it. And now the Chinese are trying to build a republic, with public office considered an opportunity for private squeeze. Under the Manchus the amount of squeeze was fairly well regulated. There was little use for a governing official to squeeze too much, for if he did it straightway would be squeezed out of him by the man higher up. But in the Republic that regulative power of the Empire has fallen away and officials are free to take as much as they can. The rapacity, the venality, the lack of public spirit on the part of Chinese officialdom today is the most dismaying thing I ever thought possible in a human government. Moreover, under the old Manchus a man was fairly secure in his tenure of office, but under the Republic no man knows how long he will be in office. Wherefore the rule is to begin to squeeze as soon as you can and to squeeze as hard as you can, as long as you can. There is a story now going the rounds of China of one official in office four days who succeeded in that time in laying up a fortune sufficient to keep himself and his family in affluence for the rest of their lives. Whole provinces in China today are in the hands of an official group of rapacious ex-bandits, maintaining private armies and willing at any time to sell China out; and up to date there has not been enough moral power and cooperative capacity in China to throw these vultures off.

The most powerful man in China, I suppose, is Chang Tso-lin, a murderer and ex-bandit. They call him the Emperor of Mukden. He is supposed to be in the pay of Japan. He came down from Mukden to Peking a while ago and took six million dollars from a bankrupt government for a military expedition that he never intended to make and that nobody in China ever expected him to make, and put it in his own pocket. I myself saw the train of Wang, another military Tuchun, who, having squeezed his wealth from the hapless people of Hunan, was going, as his predecessors had before him, to settle down with his harem in the foreign concessions at Tientsin to live in affluence on his ill-gotten gains. In the center of Peking you will see the palatial home of one of the Chinese officials who sold his country out to Japan when the twenty-one demands were made two years ago. In the capital city of his country, which

he betrayed to the enemy, he has built a palace with the price of his betrayal. During the last year, in Tien-tsin and Peking, banks have been springing up like mushrooms. Every time each new bank came into existence it was understood that some officer of state was starting an institution to lend money to his own government at sixteen percent interest with liberal discounts. Moreover, the government put a surtax on certain articles to obtain money for famine relief, but it is commonly believed throughout China that at least sixteen million dollars of that famine money went into private pockets. Certainly I know this to be true that when generous Chinese gave to the cause of the famine sufferers it was with the strict stipulation that not one cent should go through the hands of Chinese officials, but that every cent should go through the missionary Boards.

Do I seem to shame China? But it is for the love of China. It is for the love of that marvelous people who with a solid patience, unmoved by the superficial turmoil of political intrigue, pursue their tireless industry. There is no race on earth potentially greater, nor is there any hope of a settled Orient or a peaceful world except in a strong and self-controlled China. I pleaded with you last week for such an international attitude as would put China's sovereignty back into her own hands. But, my friends, you cannot make a tree stand up by props alone. The tree must have roots. There must be inward life. The cry of China today is for rising tides of moral and spiritual life. No hope awaits China apart from an access of intelligent, public-spirited character.

David Yui is the Chinese head of the Young Men's Christian Association of China. I was pouring out to him my amazement and shame over this riot of chaos and corruption in which China is weltering today. He replied, "All true, but underneath our political troubles lies something deeper still—our moral and religious lack." Who that has seen it can doubt it? Let the arm-chair professors of Comparative Religion say what they will about the glories of the ancient faiths of the East! They are not saving China. They are not offering any hope of saving China. Confucius was a great character, but his teaching is an Old Testament, almost indissolubly associated with a social order now rapidly passing away. Gautama Buddha was a magnificent character, but he never had an aggressive message of social righteousness, as the whole Far East, where his influence has been dominant, bears testimony; and in China Buddhism has degenerated until its indi-

vidualistic gospel is hopelessly corrupt. Because I believe that all truth comes from God, if I saw real life welling up in China from these ancient faiths, I should know that it came from the heart of God and I should thank him for it. But it is not there. The plain fact is that the great mass of popular religion in China is a religion of fear—fear of the demons.

At Ningpo there is a modern electric light plant presided over by Chinese engineers, supposedly acquainted with Western technical science. A few months ago a mysterious disorder befell the machinery. After making an investigation the engineers failed scientifically to locate the trouble. Whereupon they sent for the necromancers and around that twentieth century electric light plant the necromancers marched, beating their drums to drive the devils out of the bewitched engines. What is more, it worked! Whatever was the matter with the machinery remedied itself. Or here is a wealthy Chinese who has had six children, all girls. He wants a son, as every Chinese does; wherefore he sends for the necromancer to look over his property and to tell him wherein he has offended the gods or given the demons power to harm him. And the necromancer discovers that from the open door of the house one can see the smoke from a foreigner's chimney across the way. So the Chinese, under the necromancer's orders, builds a false wall high enough to hide from sight the foreign chimney. And what is more, it worked! The next child was a boy.

Everywhere in China, from pathetic little joss houses down side streets, where the vehement beating of witch doctor's drums can be heard all day, to Chinese supposed to be touched by Western influences but who in times of crisis go back to the fear of demons, you find the center of the religion of China in the dread of the spiritual world.

Now from these old religions—Taoism with its magic and necromancy, Buddhism with its reincarnations, endless heavens and hells, and its utter lack of a social gospel, Confucianism, for all its nobility, associated with a bygone social order—the best of young China is turning away. And the future belongs to young China. Up from the schools, out of homes often uninfluential and obscure, filled with the ferment of new ideas, passionate for a great nation, comes young China. And young China does need the moral power, the social passion, the undiscourageable faith in God, the transforming spirit of Jesus Christ.

Indeed, as one comes back from China to America, there is this

one difference that he feels. China untouched by the Christian gospel seems a dreary land and a dreary land, too, where no water is. And America also is a needy land. We, too, are a long sea mile from being Christian. If Christianity made this Western civilization that has exhibited itself during the last few years to the horrified observance of the world, so much the worse for Christianity! Yet, for all our need, under our Western life, the source of all that is most beautiful in it, making oases wherever it does well up, is a stream whose fountains are in Galilee. Never fully welcomed, never allowed to do its proper work, an influence still is here impregnating our literature, permeating our social and personal ideals, that rebukes us in our sin, that never will let us rest content in our iniquity. A Figure rises majestic above this Western world from whose constraining influence we never altogether can escape—a Master who would save us, if we would give ourselves to him, who has saved us when we have given ourselves to him. That is the hope of the Western world and that would be the hope of China.

Wherever in China today that spirit of Jesus, through schools and chapels and hospitals, gets its grip on men, you will see its characteristic and proper fruit. Has my picture of China seemed dark? Yet all the brighter is the dawn of the new Chinese manhood and womanhood which everywhere shines out against the old background. Woe to the man who speaks discouragingly of China in the presence of the missionaries! They have already seen changes so immense and salutary; they believe so deeply in the elemental greatness of the Chinese people; they have seen such luminous examples of transformed persons and transformed communities; they have so learned to love these Anglo-Saxons of the West with more than the average, Anglo-Saxon's amiability; they see the Christian movement in China moving forward so surely with doors opening and opportunities growing, that like Paul at Ephesus they feel the very obstacles are hopeful: "A great door and effectual is opened unto me and there are many adversaries." They know that China's break with her old traditions, lacking the guidance of a powerful, forward-looking government, is bound to issue in temporary chaos; they know that China has been a monarchy, largely under foreign dynasties, for nearly four thousand years and a republic for only ten years; they know that the cupidity of her officials, while it is a serious reflection on their morals, is also a serious reflection on the morals of Western states and business enterprises which, together with Japan, have been largely responsible for encouraging it and profiting by it; they know that a large part of

the seeming lack of public spirit and conscience in China is the easily explicable result of sheer poverty, the lack of any margin of safety between the means of subsistence and the needs of the population. The great believers in China are those foreigners who know her best—the missionaries. The most stirring and courageous words I heard in China about the hopes of the Republic came from a missionary who had been a prisoner in the beleaguered legation in Peking during the Boxer Rebellion. She had seen the worst of the Chinese; she believed the best about them. And the new Christians in China justify the missionaries' confidence. Four delegates, I understand, are coming from China to the conference in Washington. Every one of them has attended a Christian mission school. Three of the four are graduates of Christian mission schools. Two of the four are active Christians. Is it worth while?

In the second place, is it not worth while when you think of the growth of the Christian movement in China and Japan? How one wishes that he could make vivid to the imagination of his friends at home those new Far-Eastern Christians as they come out from their ancient, non-Christian traditions to give their allegiance to the Lord. Ever since our childhood we have read with fascinated minds the stories of the Roman Empire where long ago those first Christians took their stand for Christ against the overwhelming power and splendor of that ancient civilization. You can see the same things over again in the Far East today.

Come for a moment to Kyoto in Japan. A thousand Buddhist temples, among them some of the most beautiful structures mankind has ever planned, throng and beautify the city's streets and the hill-sides round about. Towering over the town you see the lofty mountain where eleven centuries ago the first Buddhist missionaries built their swarming monasteries. Before the temple altars you can see devout pilgrims pray with passionate repetition that Amida Buddha will give to them eternal life. By night you can see the Shinto gods carried from their shrines through the city's streets, while the crowds dance riotously about their progress. One would imagine himself in ancient Ephesus when the cry went up, "Great is Diana of the Ephesians!" There, on Sunday, in a fine Young Men's Christian Association building, I spoke to an eager group of Japanese Christians and met the first Japanese who ever became a Christian in Kyoto. And there I saw Doshisha University, a Christian college with two thousand students. Is it worth while?

One night in Tokyo it was my privilege to sit at dinner next to Kawaii San. Her ancestors for forty generations had been Shinto priests of the Imperial shrine at Ise. It is the most honored of all the Shinto shrines of the Empire. It was there, just a little while ago, that the Crown Prince went to report his safe arrival to the spirits of his ancestors. And there, for forty generations, the forefathers of Kawaii San had been priests of Shinto. Then trouble came to one member of the family. He went into the far country of dissipation. He disgraced his family. But through the influence of a missionary the power of Christ laid hold upon him. Christ made a man out of a moral wreck. So Kawaii San's father turned his back on Ise and honor and, moved by the marvel of his brother's reformation, became a Christian. Today Kawaii San is at the head of the Young Women's Christian Association in Japan. Is it worth while?

At first, one is tempted to claim that there has not yet been time to prove whether Christian missions are worth while. It was 1859 when the first Protestant missionaries landed in Japan. As late as 1872 all the prominent cross roads of the Empire still bore the old edict boards, proclaiming death to everyone accepting the Christian faith. It was not until 1880 that the Japanese New Testament first was published. It was 1889 before the constitution was promulgated that gave religious liberty to the Japanese. We have had only a few years in which we could prove whether Christian missions were worth while. Today twenty-two members of the Imperial Japanese parliament are Christians. Of the six men who were closest to the Crown Prince on his trip around the world three were Christians. It was a Christian, I am told, who wrote those fine, forward-looking speeches for him. From 1859 to 1872 only ten Japanese were baptized in the whole Empire. Now, just fifty years later, we have a Protestant Christian Church of 185,000 members and a million adherents. Is it worth while?

One of the most encouraging facts in the Christian movement in the Far East is this, that the native churches there with increasing self-consciousness and power are looking toward the day when they can throw over the necessity of foreign missionaries altogether. I take it that the overwhelming majority of American Christians, when they have thought of foreign missions, have thought of it as something that would go on and on as long as the Christian Church lasted. Upon the contrary, the business of for-

eign missions is indicated in the words of a French king to the tutor he engaged for his children: "Make yourself useless," said the king. "Make yourself useless as soon as possible." So foreign missionaries are making themselves useless as soon as possible by building up a self-controlled and self-supporting native Church. All the native Presbyterian and Congregational churches in Japan are entirely self-supporting now. The Methodist native churches in Japan are raising two-thirds of their own maintenance. There are three hundred and fifty-eight Christian congregations in Japan now that are entirely self-supporting; four hundred and sixty-six more that are partly so. Still we must support the foreign missionaries, must help finance the forward movements of the Church into unoccupied areas, but sooner or later the day will come when the Christian Church in Japan and the Christian Church in China will take their stand beside us, not dependent, but independent, brothers in the tasks of the Kingdom.

The real power of the Christian movement, however, can most easily be seen, not so much in its converts that one can count, as in its indirect influence. Consider, for example, the influence of Christianity upon Japanese Buddhism. Buddhism in Japan is much more alert and impressive than in China. In Japan you can see Buddhism either at its best or at its worst. If you would see it at its worst come to the most popular Buddhist temple in Japan, in Tokyo. Tens of thousands of people every day throng its courts. You will see there a wooden image of Buddha with healing powers, to be rubbed on the same member which in yourself is ill. Hour after hour you will see Japanese mothers holding their children to rub that image, so worn now by the attrition of countless millions of human hands that it no longer resembles a human form. You will see an image of the children's god, an ugly idol, around which hangs the pitiful garments of children who have died, that the favor of the god may be gained and the little ones saved from hell. There you will see the great wire screen in which hundreds of paper slips are tied, that ill luck may fly away and good luck come. And there are booths where the Buddhist priests sell charms that drive away the devils or persuade the gods. This is Buddhism at its worst.

If you would see Buddhism at its best, come to call with me on the Lord Abbot Otani, head of the Hongwanji sect of Buddhists, ten million strong. Otani San, his daughter, is studying English in the Young Women's Christian Association and is look-

ing eagerly forward to an American education. He himself is an abbot by heritage, a son of abbots reaching far back in Buddhist history, and on the wall of the temple, where the people worship, his grandsire's portrait hangs among the pictures of the saints. A vigorous, intelligent, forward-looking gentleman, the present Lord Abbot is trying to reform Buddhism. Listen to him as he says—how familiar it is!—"The heart of all religion is faith that binds the soul to its Lord. Have faith in Amida Buddha—that is the heart of the gospel—for he is all mercy and compassion and love, and he will save us by his grace and not by works of ours. There are no miracles in Buddhism save this one, the transformation of the heart of man by faith in him." That is Buddhism at its best. Only, as I was walking with the abbot through the holy place of the temple, I saw the people crowd to the rail that separated them from the inner shrine; I saw them fall prostrate upon the ground before him, stretching out supplicating hands towards him. I thought that they must be begging. But afterwards my interpreter told me that they were praying to him as the living Buddha now on earth.

If now you ask the reason why everywhere in Japan you run upon this endeavor to reform Buddhism, you will find the greater part of the reason in the presence of Christianity. They are giving us the sincerest of all forms of flattery, which is imitation. They preach faith much as we preach it; they publish their Bibles now much as we do ours; they copy our hymn books, though no ancient Buddhist ever thought of singing, and you now can hear their songs: "Oh, for a thousand tongues to sing my blessed Buddha's praise;" they have copied our Sunday Schools and in the great Chion-in temple in Kyoto I saw the new Sunday School building where they teach their children, they have now their Young Men's Buddhist Associations and evangelistic campaigns; and, last of all, they are desperately trying to copy our Christian ideals and methods of social service, although such ideals never entered into historic Buddhism at all. As one missionary put it, contrasting the old days with the new, "Then Christianity had to vindicate its right to a fair hearing in Buddhist Japan. Now Japanese Buddhists are vindicating their place in Japanese life by an appeal to activities and methods learned from Christians." Is it worth while?

My friends, I have felt this morning that because you are Christians you have responded to these Christian hopes for the

Far East. China and Japan—provinces in the Kingdom of God—the welfare of the world depends on that today. And these hopes are not impossible. Only as one comes back from the Far East to America he carries this burden on his spirit; the Western governments can make them impossible. For is it not plain what most quickly can blight these expectations and ruin these labors of the Christian Church? We Western Christians cannot go on forever preaching Christ as individuals and acting the devil as states. The people of the Far East are not fools. They see. There are forty million professed Christians in the United States, forty million people who have called themselves by the name of the Prince of Peace. Today in the capital of the nation where all these Christians live, East and West prepare to confer together about the possibility of settling their difficulties by reason and not by riot. If out of that conference there should come a constructive result, if the Western nations should prove themselves to be sincerely in earnest about laying the foundations of peace, that would not only be a great day for the whole earth with all its tribes and creeds; it would be the most convincing piece of Christian propaganda that ever stirred the heart of the Far East to its depths. For they are watching us today, with what mingled suspicion and hope who can describe? to see whether Christian America is really in earnest about peace and is willing to make mutual sacrifices with them to obtain it. Deep in the heart of the Far East when she thinks of the West is an ancient word that was our Master's too, "Do men gather grapes of thorns, or figs of thistles?—Therefore by their fruits ye shall know them."—*A sermon preached at the First Presbyterian Church, New York City.*

We must Christianize our international relations, and through the work of Christian missions, restore the lost spiritual unity of the race through Jesus Christ our Lord.—*Samuel M. Zwemer.*

* * *

Every man has a right to Jesus Christ, and Jesus Christ has a right to every man.—*Henry Forman.*

MISSIONARY AMMUNITION

No. X

A BIT OF BACKGROUND OF THE CHRISTIAN MOVEMENT IN THE FAR EAST

IMPRESSIONS OF JAPAN

Each time I have visited Japan before I have felt, first, the rigidity and bondage of the thought of the Japanese people, and second, the sense of an almost boundless physical vitality. This time both of these impressions were reversed. The last time, six years ago, it seemed like passing into a stifling atmosphere in coming from the Philippines into Japan. Out of their perfect liberty and freedom of thought and action, one plunged into the rigid institutions and stereotyped spirit of the Japanese nation. But now in this new day one has a feeling of moving among great and free thoughts. Indeed, in Japan today, this is the common word—"thoughts" of all kinds—and thoughts are very dangerous to a governing class which does not like anything that tends to a full freedom of the people. One does not see in Japan now the same strength of the old institutions binding like strait-jackets the minds of men. But now in Japan, as everywhere else around the world, one does find the deep feelings that are stirring the spirit of all mankind.

The other impression also of which I spoke—that of boundless physical vitality—is now overturned. One has the feeling of looking into a sick face in Japan today, and the Japanese are beginning to feel it, too. They realize what influences are sapping the vitality of their people. Their educational systems are solid, competing intellectually with the best educational systems of the world. They are raising the standards that they may meet any other nation. But the effort and strain have weakened the vitality of the nation. Twenty per cent of the young women, sucked up in the great maelstrom which streams everywhere out of the village life of Japan into the large industrial centers, entering the great industries, go back marked with tuberculosis. School teachers com-

plain about the health of their school children and urge the impossibility of their meeting the mental strain of the physical conditions under which they have to live and work.—Robert E. Speer, quoted in *Missions*, November, 1922.

GROWTH OF THE KINGDOM

Geographical Expansion.—About three-fourths of China proper is now claimed by Protestant forces, and seven provinces report no unclaimed area whatever. In the last twenty years as many missionary residential centers have been opened as in the previous ninety-three years; that is, 887 or 48% of the missionary stations have been opened since 1900; all of the cities with populations of 50,000 or more are occupied except eighteen.

Mission stations have increased between 1900 and 1920, 95 per cent, or from 856 to 693; this is about equal to all the stations set set up during the previous 98 years. In the active period from 1881 to 1900, stations were opened at the rate of eighteen a year; since 1900, at the rate of twenty-six a year. All this means a tremendously rapid increase of Christian contacts, totalling now nearly 10,000 evangelistic centers of all kinds. An access of Christian zeal in Western churches plus a rapidly opening country are two reasons for this.

One reply of Christianity to the Boxer Movement is an increase of about three-fourths in mission centers.

New Societies.—The growth in missionary societies is also worth noting. In 1900 there were 61 societies at work in China; in 1906 there were 67; but in the thirteen years after this they increased to 180. During these twenty years there has been an increase in missionary societies of 47 per cent. In addition there are about 86 Christian organizations doing different types of work either indirectly connected with existing societies or independently.

Growth and Concentration.—Between 1905 and 1915 the missionaries increased 55 per cent, but missionary residential centers only increased 24 per cent. This concentration is not as evident in the case of the Chinese staff, for while 66 per cent of missionaries reside in cities with populations exceeding 50,000, only 34 per cent of the Chinese staff is found there. . . . A somewhat larger proportion of British missionaries are in medical work, while in education the Americans lead in numbers. This concentration is due in some measure to the growth of institutional work. It indicates that for the missionaries the pioneer period of Christian work in China has passed the climax.

Indigenous Chinese Leaders in the Church.—In connection with the development of the Christian forces the emergence of an indigenous leadership stands out encouragingly. Nothing shows the change in this regard more clearly than the rapid growth in recent years of participation by Chinese Christians in National Christian Conferences. In the 1907 Conference 1,000 missionaries—of whom 500 were elected delegates—and mission workers, assembled, but no Chinese. The missionaries then assumed that the Christian leadership in China was still in their hands. In 1918, out of 115 delegates one-third were Chinese. In the China-for-Christ Conference in 1919, one-half were Chinese delegates; in more ways than one their leadership was felt as a force in this Conference. The National Christian Conference (May, 1922) will have about as many Chinese delegates present as the number of missionary delegates who attended either the 1890 or 1907 Conferences, and more than all who attended the 1918 National Conference.

Chinese leadership is also coming—a little slowly in some cases—into its rightful place of primacy. . . . A study of thirty-four societies shows that about two-thirds of the church leadership is still in the hands of the missionaries as far as receiving church members and administering the sacraments are concerned, and there are still more ordained missionaries in China than Chinese pastors, though the number of ordained Chinese is now nearly equal to the number of ordained missionaries. Ecclesiastically, therefore, leadership will actually soon pass from the missionary to the Chinese as far as numbers are concerned. Chinese leaders also play a large part in guiding church policies through committees of control and cooperation.—*The Christian Occupation of China.*

CHINA

These paragraphs are taken from a volume entitled *China Today—Through Chinese Eyes*, by Dr. Lew, Professor Hu Shih, Professor Tsau, and Dr. Cheng Ching-yi.

"Politically, China is in a state of difficulty. To a casual observer the difficulty consists of disunity, inefficiency and weakness. One hears about the two governments, one in Peking known as the Central Government, and one in Canton known as the Southern Government. One also hears of the undue power of the military governors and the super-tuchuns who hold sway in the various parts of the country. They even meddle with the authority of the Central Government. There is lack of unity in policy and in ideals."

"One also sees the helplessness of the nation's position in the

world, an old story of the last hundred years, aggressions from foreign nations in one form or another which have made the country a common prey. The economic exploitation which is rapidly taking the place of political aggression, more subtle, and with more far-reaching results than the latter, is towering over the present and the future of the nation."

"China as a nation in fact, is in an age of a great renaissance. The time-honored custom and firmly established habit of respecting learning and the learned has not in any way diminished. The desire for knowledge and the diligence to acquire it is increasing in intensity."

"During the last five years great change has been brought about in connection with the life of the Chinese people. Instead of merely seeking after a knowledge of external things, the Renaissance Movement has been changing the people's general attitude toward life. This is the culmination of a long process of intellectual revolution which has been going on ever since China came in contact with the West.

"The emphasis has passed from the desire merely for the products of science to the appreciation of the principles of science, from the thirst after the achievements of Western civilization to the attempts to interpret the meaning and value of such achievements. The movement now is to pierce into the deeper meaning of modern science and philosophy, not merely to adopt its superficial externals. Along with this, there has been also a marked change of attitude toward the material and spiritual achievements of the Chinese race. This change is still going on. It is merely a beginning.

"The Movement has put up as its platform *four big tasks*, namely, the reorganization, the re-statement and the re-evaluation of *Chinese civilization*; the *importation* of Western civilization with critical examination of it; a thorough and scientific study of *theories and facts*; a *reconstruction* of individual and social life. This is an ambitious platform but the progress thus far has been encouraging."

"The Bai Hwa Movement has not only put knowledge at the disposal of the masses by giving them a more effective tool, and a tool easier to acquire, but has also changed the attitude of the people toward knowledge. Knowledge has been made a democratic property belonging to all. No less than two hundred periodicals have come into existence in the last four years as the response to this Move-

ment, covering all the subjects which anybody in China cares to discuss—from the scientific treatment of an historical incident centuries ago to the latest economic or political theory known to the world. Foreign books are translated in large numbers. Not only are these books better translated than ever before, but a wiser selection is being made.”

“Religiously, one can even state in stronger terms the darker side. The historical religions in China have shown an impotency and lack of vitality. Superstitious beliefs still hold power over the ignorant masses, not for better living but as a bondage and an obstacle to the free development of the individual. Old standards of morality have received shocks from the invasion of modern ideas. Everywhere one sees discrepancies and maladjustments. The craving after material property has outrun the desire for spiritual enlightenment. Destructive forces have come in from various directions without the sign of constructive relief measures. Indifference to religion and the contempt for religion is gradually spreading on the one hand, and a strange outcropping of superstitious sects preying upon the ignorant masses is found on the other hand. It is indeed a situation in which religion may be said to be at a low ebb.

“Yet, the brighter side has never been brighter. Many superstitions have been destroyed by the flooding in of intellectual light. Political and social changes have also shattered idols of centuries’ standing. Thoughtful people are coming more and more to see the need of moral strength for the task of reconstruction.”

“In fact, a religious revival is on its way to China.

“Within the Christian church there is a rapidly developing consciousness of a Chinese church. The desire for an indigenous church which does not sever its continuity from the historic churches of the West, but takes full cognizance of the spiritual and racial inheritance of the Chinese people, has become the rallying point of many Christians. Along with it there is the insistent desire for a more thorough understanding and more adequate interpretation of Christian teaching, and a more effective application of it to social and individual life. From every part of the country Christians are yearning for better preachers, better Christian literature and a more thorough Christian program.

“China is at the cross-roads. . . . There is no time more critical and yet more full of promise. There is no time when consultation and co-operation on the part of Christian leaders is more urgently needed to make their contributions to the salvation of the nation—a nation which includes one-fourth of the human race.”

WHAT SIGNIFICANCE HAS THE RENAISSANCE MOVEMENT FOR CHRISTIANITY IN CHINA?

First of all, the movement challenges the place of Christianity in individual and national life, for, if the existence of any religion is in question, Christianity cannot alone escape the same tests. Is Christianity really a mere concomitant of the backwardness of civilization, and absence of science, and an incomplete philosophy? If so, shall China continue to be contented, like the rest of the world, with the existing conditions of the past which made religion more or less useful? Or, shall China work for a better civilization and a greater progress in science and a more reliable philosophy rather than accept provisionally a temporary relief through religion? Or, if she chooses such temporary relief, should that religion be Christianity?

Second, the movement encourages the study of Christianity. Christianity has in China passed through three stages. The first stage was one of pure prejudice on account of its being something newly introduced by foreigners. Then it went through a stage of contempt . . . owing to the difficulties involved in using the Chinese language and understanding the Chinese people and thought on the part of the missionaries.

Then we come to the third stage, the stage of indifference, an indifference which closed the door. . . . This indifference is now being removed by this movement. For the very principle of this movement forbids indifference, to say nothing of prejudice.

Third, this movement is making way for Christianity. Both Christianity and this movement have found a common foe in the existing superstitions, whether in the life of the individual or of society. Much of the work of Christianity has been fighting against superstitions which were the products of ignorance.

By its very tenet of accepting nothing unless it is critically examined and proven to be worthy of acceptance, it has knocked down and shattered many an idol which has held sway over the people and which Christianity has often failed to root out as completely as she wanted to.

Fourth, this movement has directly or indirectly given recognition to Christian work. It is only blind prejudice or unscientific partiality which could make one deny the various contributions, however limited they may be in scope, which Christianity has made toward the social progress of China in the last fifty years. The fight which Christians wage against the evil of opium is a notable one. . . . The introduction of free medical service according to

modern scientific practices has another notable record. . . . But these good works of Christians have been given very little proper recognition, simply because they were under Christian auspices; to the average mind it was taken as a necessary part of the scheme of propaganda. . . . The *raison d'être* of various forms of Christian activities is gradually being understood. . . .

Fifth, as a natural consequence, this movement promises the possibility of increasing popular support to Christian work. . . . Christianity came to China out and out as the gospel for the poor, the gospel for the ignorant, and the gospel for those who are in darkness. The Bible was translated into the vernacular as well as into the classical written language, but the predominant usage in the Christian church throughout the century was the vernacular of the Holy Scriptures, and most of its tracts and books were written in the vernacular. For this reason Christianity was looked down upon and suffered seriously at the hands of the public. There was very little respect for Christianity because the obtrusiveness due to its strangeness was aggravated by its undue simplicity. It was regarded as a religion beneath the attention of the élite and the cultured. But Christianity held on its way unwaveringly. . . . Students of today, while studying the classical language in institutions of higher learning, have made an almost right-about turn in their attitude toward the vernacular, and the kind of vernacular which they are adopting and developing, whose style and beauty they are creating, is very near to the type of vernacular which has been used, advocated and taught in the Christian church. What a tremendous change of opinion this involves one can hardly realize in its fullness.

THE INTELLECTUAL APPEAL OF CHRISTIANITY

There has been real advance in capturing the intelligence of China. This is shown by the fact that during this period the highest in the land have listened to the Christian message. The intellectual quality of thinkers has been enlisted in the study of Christianity. Not only do we have Chinese thinkers aggressively opposing Christianity but some of the best thinkers have studied it and accord credit to it for the greatness of its teachings. In other words the Christian Church is a factor to reckon with in public thought. It has not yet won China, but during this period it has won, in a significant way, the attention of China!—*The Christian Occupation of China.*

FOUR CONSTITUENT FACTORS OF THE CHINESE RENAISSANCE

The following extracts are from a paper on some elements in the Chinese Renaissance by F. H. deVargas, Associate Professor of History in Peking University. They were first published in the *China Review* and later reprinted as a pamphlet. This paper is an extraordinarily clear analysis of the remarkable movement now in progress in China.

1. *The Stuff of the New Civilization: the Chinese People.*—This, the most important element, is also the most mysterious. Who can say with what possibilities the Chinese race is pregnant? Here scientific investigation is practically powerless; it cannot penetrate to the depths where life is preparing the harvest of the future.

As a matter of fact, the term "old" applied to the Chinese civilization of, say, the last century is misleading. . . . The millions of Chinese farmers, not having undergone the wear and tear of an intense, highly organized civilization, have retained a wonderful freshness. If we remember what a Fountain of Youth for the European race one or two centuries of life in the wilds and the farms of America have proved to be, we may well be thrilled when trying to imagine the untold resources in China of souls left fallow, as it were, since the beginning of the world, the untouched reserves of psychic energy which may soon be ready to spring forth into this new and needy world of ours.

2. *The Preceptor: the Scholarship of the Ch'ing Period.*—Under the T'ang dynasty, China had given to the world one of its most brilliant civilizations. The movement of thought slackened considerably under the Sung and the Ming.

This spirit of inquiry developed quietly among a small élite of the real scholars of the Ch'ing dynasty and did not become powerful and popular enough to sweep the whole country. But it created an atmosphere of genuine scientific earnestness, and so laid sure foundations for the present movement which is also essentially a movement of learning, and critical. The most advanced Chinese scholars of today are interested in applying the newly learned Western methods of literary and historical criticism to ancient Chinese literature, philosophy and history. On that account, there is a probability of good intelligence between the older and newer scholars.

3. *The Determiner of Consciousness: the Aggressive West.*—The old form of national consciousness, which certainly was very strong in China, became by the nature of the case a consciousness of isolation and superiority, especially after the ruin of Buddhism in India had broken the relations with that country. That sort of national consciousness is not conducive to progress.

It took the persistent hammer blows of the European nations to destroy that self-sufficiency, based for a large part on ignorance, and to create in its place a new national consciousness in which China feels herself as a part of a greater whole, not alone and yet distinct from the other nations.

A proper awakening of consciousness is necessarily a rather long process. There are bound to be some miscarried and useless attempts; such was the Boxer upheaval.

4. *The Starter: Modern Western Civilization.*—This is to foreign eyes the most obvious element in the preliminaries of the present renewal of Chinese civilization; it has been often and very fully treated. Here I shall simply trace five steps in the progressive impact of Western culture.

First Step—China made a start in Western subjects with the study of military and naval methods and of international law.

Second Step—A gradual realization of the practical value of the material features in Western civilization, especially of the mechanical contrivances invented by the foreign devils (a name which involved a certain respect for their cleverness). This popular adoption of the material things in Western civilization extended very far, ranging from mines and railways to Lancashire cloth, matches, petrol, and ultimately to hats and shoes (which seems to be as far as the adoption of Western clothing will go for a good while).

What is the cultural value of this absorption of Western features by the merchants, the industrialists and the common people? It is hard to say. The popularity of Western manufactures could very well combine itself with an utter estrangement from the essential elements of Western civilization.

Third Step—A new type of mind was necessary to cope with the aggressive foreigner, and its training necessitated a complete transformation of the educational system, similar to the radical change effected by Japan. The new type of school which had made Japan victorious was represented in China only by a few government schools, but they were supplemented by quite a number of missionary schools which, beginning soon after the treaty of Nanking had opened China, had done the pioneer work in the introduction of a more or less complete Western type of education. These Christian schools had not attracted much interest so far, but they were overcrowded within eighteen months of the close of the war with Japan.

Fourth Step—The ruin of the old education, the heart of which was the political philosophy of Confucius, had as its corol-

lary the abandonment of that political doctrine. . . . Translations, or rather adaptations of European political writers such as Montesquieu and Rousseau, spread rapidly through the educated classes, being devoured particularly by students in schools of the new type.

Fifth Step—Only when they had learned through bitter experience how insufficient these things were in themselves—railways and a Parliament and shells of Western schools—did they realize the necessity of penetrating deeper, of getting at the principles underlying Western civilization, at the spirit animating it.

WORTH NOTING

In 1907 American missionaries comprised 87 per cent of the foreign staff, British 52 per cent. The relation of these two sources of supply to Christian work in China is exactly reversed since 1907. The fields of British societies extend over half of China; those of Americans over about a third.

Since 1907 the church membership has grown about 105 per cent. . . . Hospital assistants have grown 492 per cent, which is nine times as fast as foreign doctors. Chinese ordained men have increased about 200 per cent. The Chinese pastorate, therefore, has grown nearly twice as fast as the missionary body. This shows that the need for an ordained minister is being progressively met. . . . Bible schools have increased 165 per cent since 1907. . . . For every one hundred church members there are seven employed as workers. . . . A study of the finances of 15 missions belonging to 18 large societies showed that of the funds given for evangelistic work—the Chinese gave 24 per cent.

Home Mission work is becoming a prominent feature of modern Christian work in China. In 1906 the Presbyterians in Manchuria started the Manchurian Missionary Society. Later the Anglicans also started Home Mission work under Chinese leadership. This work is located in Shensi. And somewhat later the Chinese Home Missionary Society was started on national lines. This Society, which works mainly in Yunnau, is now affiliated with the Manchurian Missionary Society and is in close touch with the Anglican Home Mission work. There are at least, according to the Survey, 25 Home Missionary Societies in the Chinese Church. All of the above movements are under Chinese leadership and are really indigenous and, with some small exception, dependent on funds raised from Chinese. We have now, therefore, the beginnings of mission work by the Chinese Church. It is a sign of life that, while small compared with the overwhelming needs, is encouraging as compared with the situation twenty years ago.—*The Christian Occupation of China.*

A FEW FACTS FROM THE ECONOMIC AND INDUSTRIAL SITUATION

Greater progress has been made in the cotton textiles manufacture in China than in any other field of modern industry.

If there is any modern industry in which the Chinese have proved signally successful, it is in the manufacture of cotton yarn and cotton cloth. Chinese mills, with Chinese capital, Chinese management and Chinese labor, working on Chinese raw material and disposing of their products in a Chinese market, are now paying upwards of 50 per cent dividends. The developments in this industry are progressing so rapidly that some have expressed themselves as fearful lest it be overdone. It may be pointed out that China imported during the year 1920, \$125,000,000 (silver) in cotton yarn, \$265,000,000 in cotton cloth, and 192,000 bales (U. S. bale unit 477 pounds) of raw cotton. It exported for the same period \$4,500,000 in cotton yarn, \$7,500,000 in cotton manufactured goods and 105,000 bales of cotton. It is apparent from these figures that it will be a long time before China is able even to supply her domestic needs.

As China has not yet developed the statistical habit, and as no inventory of its resources is being kept, it is extremely difficult to secure correct data on the economic situation. Recently the *British Chamber of Commerce Journal*, Shanghai, published a list of modern cotton mills with details as to number of spindles and looms, nationality of ownership and machinery. A résumé of this list may be stated as follows:

Nationality of Management	No. of Mills	Spindles Working and Under Erection	Spindles on Order	Total Number of Spindles
British	5	256,808	4,000	262,808 British
Japanese	27	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle;"> 386,452 27,456 </div> </div>	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle;"> 441,500 85,000 </div> </div>	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle;"> 777,952 British 62,456 American </div> </div>
Chinese	51	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle;"> 802,647 487,912 </div> </div>	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle;"> 867,816 845,908 </div> </div>	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle;"> 1,169,968 British 788,820 American </div> </div>
<hr/>		<hr/>	<hr/>	<hr/>
Total	83	1,861,275	1,198,724	8,056,999

As for power looms, those in operation, being erected, and under order aggregate about 15,000.

The cotton textile industry is centered for the most part at Shanghai and vicinity; Hankow, Tsingtau and Tientsin follow in importance. It appears, however, that Shanghai is destined to become the Manchester of China.

Labor is a very important element in the textiles industry. The Chinese operative is excellent material. Indicative of China's backwardness in modern industrial developments is the fact that the country has as yet no factory laws or labor legislation. As might be expected under this condition, labor is being ruthlessly exploited by capital, although, to the credit of some of the mill owners, it may be said that much is being done in the interests of the operatives. However, the hours are long, children of tender years are impressed into service by the tens of thousands, sanitary conditions are not what they should be, wages are pitifully low and labor conditions are, on the whole, bad. It is true, however, the laborers are developing a class consciousness. They are being organized into unions. Through strikes, the results of increasing cost of living, wages have been advanced. Clouds are gathering on the horizon in the industrial labor world of China, as also evidenced by the recent Chinese seamen's strike at Hongkong, where 275 ships with an aggregate of 250,000 tons were laid up for weeks, paralyzing the trade at the port and eventually forcing the authorities to recognize their organization and the ship owners to meet their demands.

Labor at Shanghai is at present on the following scale of average prices:

UNSKILLED

Unskilled coolie labor, 25 to 35 cents a day (10 to 12 hours).

Mill workers, male, 30 to 40 cents a day (9 to 10 hours).

Mill workers, female, 20 to 25 cents a day (9 to 10 hours).

Mill workers, children, 10 to 20 cents a day (9 to 10 hours).

SKILLED

Bricklayers, 50 cents a day (9 to 10 hours).

Masons, 60 to 80 cents a day (9 to 10 hours).

Carpenters, 50 to 80 cents a day (9 to 10 hours).

Painters, 50 to 70 cents a day (9 to 10 hours).

Machinists or mechanics, \$1.00 to \$2.00 a day (9 hours).

Engineers, \$50 to \$100 a month.

Mill foreman, \$40 to \$90 a month.

Locomotive engineers, \$45 to \$50 a month.

The above are given in silver, which may be converted into gold at the rate \$2.00 silver equals \$1.00 gold. During the past three years wages have advanced about 25 per cent.

As for supply of raw material for the cotton industry, cotton is indigenous to China. At all events, the native Chinese cotton has developed along such distinctive lines that it refuses to hybridize with the foreign imported cottons, although cotton is a most gre-

garious plant. The native cotton is hardy, as are all Chinese plants, but it is of very short, kinky staple or fiber, hence not in itself adequate to meet the needs for good yarn. Efforts are being made, however, to improve the length of the fiber by selection and indications are that this work will be successful. In the meanwhile, seed from America is being used quite extensively throughout the cotton-growing areas, and with good success. Associations of manufacturers and merchants are actively interested in bettering the cotton grown in China and in an increased production per acre. The Department of Agriculture of the University of Nanking, with an American cotton-growing expert, is working in co-operation with these organizations.

It is difficult to make anything like an accurate estimate of the amount of cotton grown in China, on account of the small size of the fields, and because of the fact that much of the cotton is consumed in the household industries and does not find its way out into the larger channels of trade. Estimates of China's normal production range from 8,000,000 to 6,000,000 of bales (U. S. unit of 477 pounds). It would seem that we are safe in placing China third as a cotton-producing country. The yield per acre and the acreage given to cotton will increase with the work being done to further cotton production in China. From 100,000 to 800,000 bales of Chinese cotton are exported annually, a large part being taken by the United States for manufacture into blankets, as the kinky fiber resembles wool.—*The Christian Occupation of China.*

.THE COMING OF THE FACTORY SYSTEM TO CHINA

Actual Working Conditions of Factories.—It might reasonably be expected that men from such countries as the United States and England, where ameliorating factory conditions are in operation, would bring some of these standards to China. This has happened in a few cases, but in lamentably few. "Industries in foreign-owned concession cities, such as Shanghai, do not come under the law of the homeland—England, America, or France, for instance—and accordingly no attempt is made to live up to such laws. Nor are there any laws in Chinese provincial or national governments controlling conditions of industry. In fact, one finds greater desire and tendency to do the right thing on the part of the Chinese man-

agers, especially those who are Christians, than on the part of foreign employers."—*Report of the Deputation from the Federation of Women's Boards of Foreign Missions.*

Hours of Work.—These vary, although a 12-hour shift day and night is the general rule. In factories where there is no night work, 14 hours of work are sometimes required. Some employers are doing pioneer work in shortening hours and instituting an 8, 9, or 10-hour day.

Child Labor.—This is the most tragic and humiliating sight. It is not easy to generalize on the age when children begin to work; many of them are brought in as babies by their mothers. In some of the factories visited women were working with babies strapped on their backs, and in one case a woman had her baby strapped in front, in order to feed it and at the same time work with both hands and a foot. Brought up in the factory atmosphere, children learn to do odd jobs at a very early age and at the ages of six, seven and eight years are to be seen on regular work.

The following extract is taken from a trade paper and requires no comment: "The profits of the ——— factory again surpass \$1,000,000. To those who bestow thought on the progress of textile industries in China, the following particulars regarding this concern may be of interest. The company was started in 1904 with a paid-up capital of \$600,000, divided into 6,000 shares of \$100 each. The capital was increased to \$900,000 in 1916. . . . For the past two years it has been running night and day without intermission. . . . The working hours are from 5:30 a.m. to 5:30 p.m. and from 5:30 p.m. to 5:30 a.m., respectively. No meals are supplied by the factory. Most of the cotton used is produced locally. . . . It will be seen that the company is in an exceptionally favorable position. With the raw product at its doors, an abundant and absurdly cheap labor supply to draw on, and no vexatious factory laws to observe, it is not surprising that its annual profits should have exceeded its total capital on at least three occasions."—*Christian Occupation of China.*

SOME ECONOMIC AND INDUSTRIAL FACTS FROM JAPAN

According to the investigation made by the Tokyo Municipality into 495 labor families enjoying a monthly income of over 20 yen, comprising those of employees in weaving and dyeing factories, mechanical workshops, printing houses, etc., only 187 families—that is, about 37 per cent—solely depend upon the earnings of householders,

the rest barely supporting themselves by job work of the members of the families.

An interesting disclosure made was that in 74 families wives and children were obliged to work, while 88 unable to support themselves even with the total family earnings, resorted to other means.

Workshops have generally come to be better equipped from a hygienic point of view, but the condition of dormitories is as bad as before, except in some large factories. Small factories have no special accommodation for lodging and the workers are made to live and sleep in a part of factory buildings or in attics destitute of sanitary devices such as ventilation, sunshine, etc. For instance, the dormitories covering a small area of 79,468 tsubo (1 tsubo = 6 sq. ft.) are made to accommodate 84,827 men and women—0.94 tsubo per operative. Bedrooms are in defiance of hygienic rules. In most cases only .5 to 1 tsubo are allotted to one person, while in some cases 2 to 10 are compelled to lie down in a space of 1 tsubo. What is specially worse, 857 factories are not provided even with sick-rooms. When a worker is taken ill, he or she is confined in ordinary bedrooms and when the case turns out to be serious, the patient is sent home or to the hospital under special contract. Only in eight factories physicians are in attendance.

	Working Hours			Rest Hours			Monthly Holidays			Yearly
	Ord.	Max.	Min.	Ord.	Max.	Min.	Ord.	Max.	Min.	Work in Days
Filature	13.0	18.0	8.0	1.5	4.0	..	3	7	..	241
Spinning	12.5	14.0	10.5	1.5	2.5	0.5	3	5	2	316
Weaving	12.5	15.5	9.5	1.5	3.5	0.6	3	6	..	302
Plaiting	12.0	15.5	8.5	1.5	4.0	..	3	7	..	307
Paper	11.5	14.5	9.0	1.5	3.5	0.5	2	6	..	315
Match	10.5	13.0	8.0	1.5	3.0	..	4	7	..	299
Printing and										
Binding . . .	9.0	16.0	8.0	1.0	4.0	..	2	7	..	337

In cotton mills where machines are run both day and night, it is not uncommon, when business is brisk, to put operatives to 18 hours' work, and in such cases monthly holidays are given only fortnightly or are entirely withheld. The filatures in Naganoken, the leading silk center in Japan, generally put their operatives to 14 hours' or 16 hours' work, and in only a small portion the hours are 18. The grant of holidays is often made nominal, as also rest and meal hours, at the height of the season. At weaving factories, working hours seldom fall below 12, but generally range between 18 and 16. The case is slightly better at power-loom factories.—*The Japan Year Book*, 1921-22.

In fifty years Japan has built up a commerce, and ships to carry it—a feat which may well command praise. In 1898 Japan had 15,000 tons of shipping; in 1918 she had 2,480,000 tons. . . .

The first cotton mill in Japan was established in 1862 at Kago-shima. . . .

In 1920 the spindles in operation in Japan stood at 8,488,262.—From *Japan in Transition*, by L. L. Shaw.

With the signing of the Armistice the bottom dropped out of war-time industries; wages fell and prices soared still further. It is, therefore, not to be wondered at that labor unions sprang up and became increasingly belligerent. The story is partly told in the statistics of strikes: in 1914 there were 50; in 1916, 108; in 1918, 417; and in 1920, 497. . . .

Under pressure, three hundred of the larger factories adopted the eight-hour instead of the ten or twelve-hour day.—*The International Review of Missions*, April, 1922.

The Christian Literature Society of Japan was established in 1912. It published two million pages the first year, eight million the second, and forty million the third. The demand for the Bible among all classes of Japanese seems well-nigh inexhaustible. It is safe to say that tens of thousands of men are reading the Bible privately who rarely ever enter a Christian church.—*The International Review of Missions*. April, 1922.

But the power of the Christians and of those who admire the Christian ideal, in and out of Parliament, has at last succeeded in influencing the Government and public opinion to change the military administration of Formosa and Korea to a civil one, and to inaugurate a policy of conciliation. . . .

Little by little the franchise has been extended, in 1902, in 1909, and in 1918. The 1918 Bill lowered the property qualification from ten yen to three yen of direct national tax.

The strong men who, under the new Emperor, in 1868, held the destinies of Japan in their hands, did not consider the country ripe for a constitution till 1889, and even then the franchise was cautiously extended to but a very few. In 1909 only 5.2 per cent of the population were qualified to vote, and even in 1920 there were only some 8,000,000 franchise-holders in a population of 56,000,000.—From *Japan in Transition*, by L. L. Shaw.

LIBERALIZING MOVEMENTS IN JAPAN

Meanwhile the tides of events have been working for Japanese liberalism. The defeat of Germany undermined the prestige of militarism. The Imperial Military Academy, which in 1905 had picked its students from among 5,000 applicants, in 1919 could muster only 110 for its entering class, though the number sought was 200. In 1918 the Hon. Y. Ozaki, a parliamentary leader, published the volume since translated under the title, "The Voice of Japanese Democracy," a bold argument on behalf of a democratic monarchy for Japan akin to England's. In 1920 and 1921 he waged a platform campaign for disarmament which won extraordinary popular support. The genuineness of that support has been confirmed by the recent action of the Yuaikai, the largest union in the Empire, in demanding complete disarmament, although they were quite aware that 80,000 of their comrades in the shipyards might thereby be thrown out of work.

An incessant campaign of education in internationalism and liberal foreign policy has been waged all through the last ten years, not only indirectly by pastors and missionaries, but also by a few professors, journalists and members of Parliament, notably Christians such as Professors Yoshino and Oyama. At grave personal risk they have opposed every narrow and militaristic policy.

For instance, a year ago a scholarly advocate of Shinto as a potential universal religion, with the Emperor of Japan as its head, rented the public hall in Osaka for a lecture by himself in exposition of his doctrines. A paltry 200 turned out to hear him. A fortnight later, Professors Yoshino and Onodzuka of the Imperial University rented the same hall, and though they charged an admission fee, fully 5,000 people crowded every available seat, and applauded their pleas for international good-will and co-operation.—From an article by Galen M. Fisher, in *The International Review of Missions*, April, 1922.

THE PERMEATION OF LIFE BY CHRISTIANITY

It is the feudal spirit in her earlier history which has made this (Japan's) rapid development possible. The Samurai, trained for centuries in habits of discipline and accustomed to lord it over the people, have been the natural leaders in the new adventure into modern life. The people, accustomed to obedience, have been easy to lead.

There is, however, in the race a democratic spirit which has never wholly lost its power, and occasionally flares out in an astonishing way. This latent spirit of democracy has developed rapidly

in the last twenty years. It has been assisted greatly by the spread of Christianity. The teaching of Jesus on the brotherhood of man is subversive of the old order of clans and classes. Through the Christian movement in Japan we see the growing influence of the Gospel even in the strongholds of autocracy and conservatism. A new spirit of mercy is spreading, and a new sense of the value of the individual. . . .

The little band of Christians, by example and life . . . are bringing a great power to bear upon public opinion which is compelling the forces of conservatism to yield step by step to Christian ideals.

Let us not make the mistake of thinking that all these great currents of thought in Japan arise simply from the handful of Christians in the land. They are the result of the Christian movement *throughout the world*, and it is because the Christians in Japan are linked up with the Christian communions of all lands, that the currents of Christian thought and ideal and life can flow into Japan and affect every avenue of her public life. . . .

Slowly, but surely, true democratic movements, led always by the little band of Christians or by those strongly influenced by Christian ideals, are bringing the people out to a broader vision of humanity and to a new independence of thought and action.

In international and colonial policies the influence of the Christians is steadily growing. Until August, 1919, the administration of both Korea and Formosa was in the hands of the bureaucratic and military party in Japan. . . .

The Christians engaged in business are few in number, but they exert considerable influence. For instance, there is a maker of silk thread whose products are always accepted by an American business firm without examination. Other manufacturers, in despair at the uncertain quality of the goods their workmen turn out, continually come to him to find out the secret of the uniform and excellent quality of his thread. He is able to show them that good thread is founded on good character, and that the Gospel of Jesus Christ is able to fill the faces of the operatives with sunshine, and to make the work of their hands the best of its kind in all Japan.

In 1912 the first big labor union—the Friendly Society—was started by a Christian, a graduate in law of the Tokyo Imperial University. From the first, Christians have been the leaders of this union, and have endeavored to guide the men along wise lines. Men such as Mr. Suzuki of Tokyo and Mr. Kagawa of Kobe, work-

ing as they do among the poor and coming into daily contact with the people, realize the dangerously widening breach between capital and labor. The terrible slum conditions of the great cities; the grinding down of the poor; the sweating system in the factories and home industries; the sad inroads of disease and immorality; the high percentage of profit made by the leading industries; and the failure of capital to give any proportionate increase of remuneration to labor—all these create a dangerous situation, and furnish good soil for the spread of doctrines of anarchy and revolt. The Christian leaders, living, as they do, nearest to labor, were the first to perceive the situation, and to begin to tackle the difficulty by lifting labor to a higher plane, and by putting the conditions and claims of the men before the public. Until 1921 the Christians kept their lead and held the men to their plan of gaining all reform by constitutional means, always keeping within the law.

The influence of the Christians is out of all proportion to their numbers. Consciously or unconsciously the Japanese are looking to Christian ideals to guide them in these difficult days of transition. None are more clearly aware of the necessity for new ideals and a new moral sanction for the rising generation of Japan than the keen leaders of finance. The tremendous inroads of immorality upon the health and will-power of the youth of the nation, the appalling vice and degradation of the submerged classes, the luxury and callousness of the rich, the ominous sounds of unrest among the working people, the note of warning from exporter and importer alike concerning the unreliability of her manufactures—all these compel the leaders of Japan to regard the present situation with misgiving and to look about for an anchor that will hold.

They see plainly that Buddhism and Confucianism have lost their power over the educated young people. So we find these clear-headed business men actively supporting a Christian Sunday-school Convention and making the following statements in public:

"I know the most important thing in man's life is his religion. I want the young people of my country to have strong religious faith, whatever it may be. Since the introduction of European and American science into Japan, I fear that we have over-emphasized the intellectual side of education and neglected its moral aspect. Because the Sunday-school Convention will furnish our youths with an opportunity to revive faith and to kindle spiritual fires in their souls I have enlisted my support for it."—(*Viscount Shibusawa.*)

"I am not a Christian, but I do not hesitate to call your religion the world religion, not a national or state religion. . . . In order

to have world perpetual peace we must have the unity of moral and religious sentiment among the whole people of the earth; there must grow up one international mind, and the Christian religion has succeeded in attaining that for the first time in the history of the world."—(*Baron Sakatani.*)

In 1901, Mr. Murphey, with the aid of the Salvation Army and other devoted Japanese Christians, who carried through the work at the very risk of their lives, succeeded in getting a law passed that a girl who goes to the police and expresses her desire to be released from the licensed quarters must be set free. Neither the police nor the keeper can compel her to return.

It is of the utmost importance to the further advance of the Kingdom of God in Japan that a sufficient number of the ablest young people shall be trained in Christian colleges for leadership in the churches and also in all the great modern movements. It will be nothing short of a calamity if the leadership in progressive reform, now largely in the hands of Christians or of those framing their lives on Christian principles, should pass into the hands of those actuated by lower ideals. Especially in regard to the woman's movement there is tremendous need of able, trained, Christian leaders.

This constitutes the great challenge and opportunity of the Christian Church.—From *Japan in Transition*, by L. L. Shaw.

THE SPIRITUAL CRY

But we can say far more than this. During the last fifty years a new and vital power has been quietly working like leaven all through the land, and as a result we see a great quickening of spiritual aspiration. This has been most marked since the beginning of 1921. Experienced workers are agreed that there is a change, a movement, more genuine, spontaneous inquiry, born not of mental curiosity, but of heart need. . . .

There is a remarkable demand for books with a religious motive, both Buddhist and Christian. Some of them have had an enormous circulation lately.

Mr. T. Kagawa's "Over the Death Line," telling in the form of a story, with some fictitious incidents, the history of his own life and work in the slums and among the laborers of Kobe, ran through two hundred editions during last year. The writer's undoubted sincerity, his practical application of his Christian faith,

his forceful personality and self-denying life have given to this book a great influence.

An experienced Tokyo pastor says that lately he has found people longing more than ever for the love of God. This is sometimes because of their loneliness, a feeling which is possibly enhanced by modern books and knowledge of Western family life. "Loneliness" is a word we hear very often.—*The Christian Movement in Japan, Korea, Formosa*, 1921.

CHINESE CHRISTIANS IN PUBLIC SERVICE

Ten members of the Chinese delegation at Washington received their training in mission schools and four of them were sons of Christian pastors. David Yui, the "people's" delegate, is the son of an Episcopal pastor, a graduate of St. John's University and a national secretary in the Y. M. C. A. These men were not chosen by the missionaries or the churches. Why did the government and the "people" choose them? Why was C. T. Wang, the outstanding delegate at the Paris conference, sent there by his government in spite of his aggressive Christian character, his long connection with the Y. M. C. A., and his training in a mission school? The obvious reason is that there are very few other men available to do this kind of work.

The writer is connected with one of the largest missionary universities in China, and in the same city is a government university which is generally conceded to be one of the two leading Chinese universities. Its president and two most important deans were trained in missionary colleges, and probably half of the returned student staff have received similar training. At least seven of their faculty, five of them returned students from America, are graduates of the neighboring missionary university. Furthermore, the demand for mission school graduates to become teachers in government high schools is so great and the salaries offered are so generous that it is becoming a very serious problem to supply mission high schools with the teachers.—From an article by Guy W. Sarvis, in *The Christian Century*, November 28, 1922.

Chinese Christians in Politics.—It is perhaps something more than a coincidence that the most effective political leadership at Peking and the most effective military leadership in Wu Pei-fu's army have both been in the hands of Chinese Christians.

In the enormous mass of the Chinese population Christians constitute a very small proportion, but their place in Chinese leadership has been of very great importance.

In June, upon the triumph of Wu Pei-fu, there came into office China's first Christian Premier, Dr. W. W. Yen. Like many other Chinese who have represented China in her foreign relations, Dr. Yen had a foreign training. He was graduated at St. John's University (Episcopalian) in Shanghai and studied in the United States at the University of Virginia, where he attained the scholarly distinction of membership in the Phi Beta Kappa. He returned to China to take a professorship in St. John's University. The famous Chinese diplomat, Wu Ting-fang, was the first to induce him to go into politics. At the outbreak of the war Dr. Yen was Minister to both Germany and Denmark, and he stayed in Berlin until China entered the war, when he withdrew to Copenhagen. He was Minister of Foreign Affairs in China for two or three years, until he became Premier.

Having accepted the Premiership only temporarily, Dr. Yen was succeeded by another Christian Chinese in the Premiership, Dr. C. H. Wang. Like Dr. Yen, Dr. Wang received a foreign training. He is a graduate of Yale and has specialized in law. He has been China's Chief Justice, and while Chief Justice was a delegate of China to the Armament Conference at Washington. In manner Dr. Wang is mild and gentle, but he made upon those who met him in Washington during that Conference an impression that could only be made by a firm and strong personality. No one meeting Dr. Wang and knowing his record can doubt his patriotism, or his public spirit, or his disinterested purpose to serve his people.—*Outlook*, November 1, 1922.

Chinese Christians in War.—While these men of Christian faith and high character have been in political office, the most effective military leadership in China has undoubtedly been that of another Christian, General Feng Yu-hsiang. He has not only been the most effective general in war, but he has also been and is the Governor of Honan Province. He has been likened more than once to Oliver Cromwell, and his men to Cromwell's Ironsides.

General Feng's methods of fighting may revolutionize military operations in China—and revolutionize them for the better. . . . Feng's army does not slaughter the defenseless. It fights those who would slaughter the defenseless. General Feng himself is a Methodist convert, and about eighty per cent of his soldiers are said to be Christians, and of the officers all are Christians. According to information we have received, Feng regularly employs two evangelists to work among his troops at all times, and occasionally some of the leading missionary evangelists go for two or three weeks among the soldiers. When Feng's troops encamp, all evil women

in the vicinity are immediately driven out. The officers meet regularly for Bible study in a sort of normal class; then in turn they hold Bible study classes with the soldiers. The spirit of Cromwell's Ironsides has seemed to reappear in Feng's camp. Like Cromwell's men, Feng's soldiers are relentless in battle. Without unduly idealizing the men of Feng's army, it is possible to regard them as a vast improvement over the Chinese soldiers who count cowardice a virtue and adorn it with atrocity.

If the Chinese can get the spirit of Yen and Wang into public office and the spirit of Feng into the army, they may make of their country a really great nation. They may create a force which will be equally unselfish in service and inexorable against exploitation. There is no greater libel that has ever been uttered against Christianity than that it is a religion of feebleness. On the contrary, it is a religion that, for the protection of the weak and the service of all, first creates and then harnesses power. It does not seem to us by chance that Christian influence seems to have introduced power into the public life of China.—*Outlook*, November 1, 1922.

HEALTH EDUCATION IN CHINA

The largest and most important health campaign was held in Foochow in June, 1920, just a week before cholera was expected to recur. The year before there were approximately 10,000 cases of cholera. In this campaign 1,847 volunteers, including government students, business men, Catholic and Protestant students, were enlisted. A cholera parade covered 90 per cent of the streets of the city in one week of marching every day. 10,000 people attended 247 meetings. Some 800,000 pieces of illustrated cholera literature were distributed. After the intensive cholera campaign educational efforts were continued through the newspapers and public meetings during the longer season. Cholera made its expected appearance around Foochow, but at the end of the summer it was reported that "Foochow was an island of safety in a sea of danger."—*The Christian Occupation of China*.

MEDICAL ACTIVITIES

In philanthropical work the Christian hospital stands first. We have noted that Chinese financial support of medical work is relatively stronger than that of any other type of Christian work. We note that while foreign doctors have increased 54 per cent, hospitals and dispensaries have increased 165 per cent. As there has been progress in support of medical work there has also been rapid progress in the development of the Chinese medical staff.

The possibility of the increased work mentioned above is due to this fact. While in 1907 mention was made of 5,000 Chinese hospital assistants, now only trained force is mentioned. This is due to the existence of higher standards of preparation. In 1919 there were 407 Chinese male doctors, 56 women doctors, and 469 trained nurses. Twenty years ago such were not mentioned. The increase in the number of Chinese physicians and nurses is a conspicuous feature of mission work during the last decade. In 1905 no mention was made of Chinese nurses. Since 1915 Chinese doctors have increased threefold. Just as in financial support so in man-power the increase in response on the part of the Chinese has been relatively more rapid first to medical work, then to educational work, and last to the ministry.—*The Christian Occupation of China.*

"NOT A PARADISE FOR CHILDREN"

For instance we cannot but shudder when we consider the present rate of infant mortality. Japan is not a "Paradise" for children; we wonder if it is not rather a "Hell." The infant mortality of Japan in 1918 shows the high rate of 189 per thousand births in that year. Compare this with the following statistics: In England, in 1918, the rate was 108 per thousand; in Italy, 187; in Germany, 151; in Holland, 91; in Sweden, 70; in Norway, 65; in New Zealand, 59.

The high average in Japanese cities is especially noticeable. According to investigations made in 1917, we have these figures:

Osaka	254	per 1,000
Kobe	215	" "
Kyoto	202	" "
Yokohama	198	" "
Tokyo	177	" "

Compare the above with the infant mortality rates of large cities abroad:

	Per 1,000	Year
New York	91	1918
St. Louis	94	1918
Chicago	181	1919
Baltimore	147	1919
Washington	110	1916

—*The Christian Movement in Japan, Korea, Formosa, 1921.*

SCOPE OF THE MISSIONARY ENTERPRISE

The history of modern missions shows that there has been a constant tendency to enlarge the purpose of the enterprise. The type of effort first emphasized was personal evangelism, the presentation to individuals of the message of salvation and the winning of them to its acceptance. Success in the achievement of this purpose speedily led to the organization of churches, and to the effort to develop the life of the Christian community. Thus to personal evangelism there was added in elementary form, but destined to develop more and more, what may be termed social evangelization, the application of Christianity to the life of a social group. Early and increasingly the sympathies of the missionary were appealed to by the misery of those by whom he was surrounded. Sickness, famine, ignorance, all made their appeal, and the missionary, because he was a Christian, was impelled to relieve suffering and to seek to better conditions. Interwoven with the evangelistic motive there was thus introduced into the Christian enterprise the philanthropic motive, of which hospitals, medical schools, and the diversified work of the Christian associations are outstanding expressions. Closely related to the philanthropic motive, but deserving separate mention, have been the efforts to permeate the non-Christian community with Christian ideas either as a preparation for more aggressive evangelistic work or as an end desirable in itself.

From the fact that the Christian spirit has expressed itself in these various ways, it has come to pass that the modern missionary movement includes within itself various types of work which may be characterized as evangelism, by which the Christian message is announced and converts are won; edification, by which there is built up a church with competent leadership; philanthropy, which seeks to relieve suffering; and the permeation of the non-Christian community with Christian ideas. It is unnecessary, as it would be impossible, to assign each missionary undertaking to one or the other of these types, since the purposes themselves are not mutually exclusive, but complementary. The Christian missionary, confronted by different and often by complex situations, has been moved by all these motives, and the purpose of the missionary enterprise as it exists today is animated by them all. That they are all Christian and legitimate missionary motives can hardly be questioned.—*Christian Education in China.*

The following religious papers are published by the Protestant missionary societies in China: 1 daily, 12 weekly, 2 fortnightly, 27 monthly, 4 bi-monthly, 11 quarterly.

EXTENT OF CHRISTIAN EDUCATION IN CHINA

According to available statistics the number of pupils in schools in China during 1917 was 4,075,802. This grand total is made up of 3,898,065 boys and 177,287 girls. The total number of schools was 122,286.

The total figures representing the educational work conducted by the Christian forces of China are large and bear testimony to the extent and power of the Christian movement. Of the one hundred and thirty Missionary Boards carrying on work in China, practically all are doing educational work. The Young Men's Christian Association and the Young Women's Christian Association supplement the work of the other Christian organizations especially in adult education, education for the under-privileged classes, and continuation schools. In round numbers there are 1,200 foreign teachers in Christian schools, 11,000 Chinese teachers, 150,000 pupils in lower primary schools, 88,000 in higher primary schools, 15,000 in middle schools, 600 in teacher-training schools of various grades, and 2,000 in colleges and professional schools; a total of approximately 205,000 in Christian schools of all grades and types. Though there is but one Protestant Christian communicant in approximately every one thousand of the total population, there is one pupil in a Christian school for every thirty of the recorded school population. This fact reflects in part a greater desire for education among Christians, in part a contribution of Christian schools to the education of non-Christians. Broadly speaking, one-half of the pupils in Christian schools come from non-Christian families.—*Christian Education in China.*

LIGHT THROUGH THE WORD

The Bible Societies at work in China issued in one year 65,872 Bibles, 123,173 Testaments, 6,886,444 Portions (single books of the Old or New Testament)—a total of 6,524,989 volumes. These were printed in Wenli and Easy Wenli, two forms of the classic language, Mandarin, the common colloquial language of the greater portion of China, 24 dialects of the Chinese language, Annamese, Tibetan, Mongolian and Manchu languages. In addition, there were 167,000 single books or groups of books of the New Testament and 8,000 complete Testaments issued in the National Phonetic Script.

Some of these dialects are spoken by enough people to make a fair-sized European country, the Ningpo, for example, being spoken by six million people, the Foochow dialect by eight million, and the Shanghai dialect by ten million.

A MOSLEM OPPORTUNITY UNDER THE AMERICAN FLAG

These fanatical Moslems had never been conquered by the Spaniards, and there seemed little probability that they would ever become friends of Christian America. But our army worked miracles, for it not only conquered them, but it won their hearts. General Pershing, Tasker Bliss, Leonard Wood, Major General Bullard, Generals Sumner and Anderson, and many other really great Americans gave the Moros such a high regard for America that today they love Americans as no Moslems ever loved Christians before.

Rev. Mateas Quadra was a Moro, but was ordained as a Christian minister two years ago, and is now on the Island of Siasi, just south of Mindanao, preparing a large class of young men for baptism. Before this is read, fifty or more of these Moro young men may be baptized. Rev. Quadra *begs* for an American to come down and help him.

We have awakened to the startling fact that the American government has prepared for us *the only chance in the entire world to Christianize a nation of Mohammedans.*—*Missionary Herald*, December, 1922.

WHAT IS OUR SHARE IN THIS PROBLEM?

There is no doubt that a considerable proportion of Chinese students returning from colleges in America are finally lost to the Church in China. In some cases this loss is due to the disillusionment of the Chinese Christian by his experiences in America and by the contrasts between the ideals of Christianity and some phases of Occidental civilization. An industrial system founded on a fierce competition; an economic or political imperialism which does not hesitate to use threats of force to further its ambition; a racial prejudice which looks with ill-concealed arrogance on all races except the white—these too conspicuous features of American and European civilization can hardly fail to shock the Chinese student who goes abroad. Doubtless Christian teachers in China might do more than they are now doing to prepare the student departing from China for America or Europe for the inevitable shock which will come when he meets the more glaring faults of Western civilization. But the more important method of combating the evil, short of a more thorough Christianization of Christian lands, is a larger effort on the part of the British and American churches to bring the Chinese students into contact with the nobler aspects of the life of their countries.—*Christian Education in China*.

COOPERATION

The 1917 China Mission Year Book speaks of 60 union institutions organized in the previous fifteen years. There are now 7 institutions in which different societies have united to teach Theology; five of these are Union Universities. The most significant change of this period is the union which has been achieved in theological teaching which may be expected to prepare the way for more ecclesiastical unity. Eight denominations work together in Canton Union Theological Seminary. Union work is thus strongest in the theological department, next in general education, and third in medical work—a situation the reverse of what has been thought possible.—*The Christian Occupation of China*.

Silliman exists primarily as an evangelizing agency. During the twenty years since the school was founded, about 1,200 of her students have owned Christ as Lord and Saviour. They are scattered all over the Philippines and the United States. During the last school year 112 were baptized into the Evangelical Faith, nearly half of them by immersion, since they came from territory where the Baptists or Disciples of Christ work exclusively. At the close of the school year, 386 of the 700 students in school were members of the Evangelical Church. Of the graduating college class, which numbered nearly fifty, all but three were evangelical Christians, by far the most of them having been baptized at Silliman.

On the bulletin board of the Silliman Student Church, placed conspicuously at the entrance to the Main Building, was a large picture of a lighthouse during the last days of school. It bore these words in large letters: "How brightly will your light shine for your Lord?"—*The Philippine Presbyterian*, July, 1922.

SELF-SUPPORT IN KOREA

Last year the Presbyterian mission work received from America for all purposes, aside from salaries, only about 100,000 yen. Of that, fully half was used for taxes, repairs, language teachers, itinerating of missionaries, translating and the like. Of the remaining 50,000 yen or so, about four-fifths was used for the various institutions—schools, hospitals, etc.—and less than 10,000 yen in all used by the whole 150 missionaries for all the native salaries and the like that were paid. That part of the Presbyterian Church of Chosen associated with our mission last year raised for all purposes nearly 501,000 yen, or fifty times as much as we had for evangelistic purposes.—*Korea Mission Field*, September, 1922.

TYPES OF EVANGELISM

During the past twelve months the M. E. C. S. in Korea has enrolled more than 16,000 new believers and organized about 150 new congregations. Many of these new groups have already developed into strong, active churches. At least half of the new believers enrolled are regular attendants at the church services.

We organized four special Preaching Bands—one for each of our districts. Their work is that of preaching in non-Christian villages and organizing congregations there.

When the band arrives in the village, the method of procedure is as follows: the preaching tent, which holds about three or four hundred, is immediately set up; about dark the musician goes through the streets of the village, blowing his cornet, thus announcing the hour of service. Soon the tent is filled, often to overflowing, and the preacher gives his message. After the sermon all the workers go out among the crowd, securing decisions for Christ. Frequently seventy-five to one hundred new believers are secured in a single village. These are then organized into a group, a Christian teacher is left with them to instruct them in the doctrines of the Bible and the duties of the Christian life, thus preparing them for baptism and full membership in the church.

Every charge is urged to assume its full budget as soon as possible. The more able charges are not only to carry their own budget, but also to assume specials for the weaker ones.

There is a wonderful spirit of sacrificial giving among our Korean churches today. We have hundreds of tithers, and it is from these that the greater part of the funds come.—*The Christian Movement in Japan, Korea, Formosa, 1921.*

PRISON-GATE WORK

Mr. T. is a business man, owning property in Gumma Ken. He fell into the company of bad boys and began to do bad things at the age of fourteen. He kept on going downward, as many others do, and was punished for stealing at sixteen, but only grew worse, often committed robbery and theft and was as often punished. At last he was sentenced to penal servitude for life and imprisoned in Hokkaido, where, at the age of twenty-three, he became a leader among the three hundred worst men out of three thousand convicts. He got two of the others to help him in breaking out of prison and escaped. When they were pursued by the guards, they fought desperately until one of the convicts was killed and the other seriously wounded. T., however, managed to escape, living in hiding

when necessary; he kept on committing crimes, was put in ten different prisons, but often escaped. Finally he was brought back to the Hokkaido prison, where he was shut up like a wild beast, bound hand and foot with heavy chains and prevented from moving by heavy iron balls, six inches in diameter, on his feet.

It was just at this time that the Divine light shone into his dark heart and he was redeemed by the precious Blood of Jesus Christ. This change in him became evident as the days went by. His three thousand fellow convicts could not but be moved by his Christian conduct, and his term of penal servitude was shortened again and again until he was set free. Then he came to me for help. It was just ten years ago. He learned shoemaking while in jail, which enabled him to earn his living out of prison. He started this business in the slums of the city, married and made a home. He gathered the poor children of the neighborhood and organized a Sunday-school. He preached to his neighbors. He had been in jail for twenty-seven years, but soon after he was converted he had begun to read books and study English by himself. Five years after he was set at liberty he published a book called, "Twenty-seven Years Behind Iron Bars," in which he confessed his faith.

Mr. T. was not satisfied with the life of a mere shoemaker, so, with the help of the late Mr. Morimura, he traveled from place to place, testifying to Christ and making known the boundless grace of God to men. He even went back to Hokkaido prison and preached to the convicts there. He visited the mines in the North and preached to the miners. The mining company so much appreciated his faith, his life, and the power of his preaching that they employed him as chaplain to preach regularly to thousands of their miners and coolies and several hundred other employees. He is now in a mining district in Hokkaido, preaching Christ faithfully.—*The Christian Movement in Japan, Korea, Formosa, 1921.*

FIFTY YEARS OF THE PROTESTANT CHURCH IN JAPAN

The founding of the Kaigan Church on March 10, 1872, was indeed of the greatest significance to the Christian movement in Japan. It was an act of faith and courage. That in the face of three hundred years of unremitting opposition to the Christian faith, this little mustard seed should ever grow into a mighty tree required a sublime confidence which we of later day might well emulate. At that time the "accursed sect" was still prohibited. The edict boards against Christianity still hung in every promi-

nent place. The very name "Yaso" was sufficient to cause men to draw their breath more sharply.

Then there was only this little church with its eleven members; today there are in Japan 861 wholly self-supporting and hundreds of others that are partly self-supporting. Then there was no Japanese pastor to take charge of the little church and James Ballagh had to shepherd the little flock. Today there are 8,776 workers in the Protestant bodies alone. Then there were eleven members in the Kaigan Church and other little groups in Kobe, Osaka and Nagasaki. Today there are 167,133 Protestant believers in the empire. Then there was no work for children. Today there are almost 8,000 Sunday-schools with 177,154 scholars. Then there was only the little chapel building, a picture of which we find in this issue. Today there are 900 church buildings and chapels. Then there was no Christian school in the land. Today there are 192 kindergartens, 16 middle schools for boys, 86 girls' schools, 10 colleges, and 27 theological schools with 85,000 young men and women under Christian instruction. Then the very name of Christ was accursed. Today the ideals of the same Christ have permeated Japanese thought and life to an extent that none of us can measure.—*The Japan Evangelist*, March, 1922.

HELPING CHINESE FARMERS

Agricultural education began in China at least as early as 1907. At present Canton Christian College maintains a college of agriculture, and the University of Nanking a college of agriculture and forestry; Peking University has organized an agricultural and animal husbandry experiment station and offers college-grade instruction; Yale-in-China has several courses in forestry.

There are three missions giving agricultural work in middle schools; thirteen supporting work for the improvement of crops and animals; thirty-six giving agricultural lectures, short courses, practice work for students; fifty-two maintaining school gardens, and eleven growing seeds, nursery stock or vegetables for sale. The American Presbyterian Mission North has eleven stations doing some type of agricultural work; the Methodist Episcopal, six; the Canadian Methodist, five. There are in mission service in China at least fifteen foreign agricultural specialists who hold degrees from agricultural colleges: thirteen returned students educated in agriculture; and seven who are graduates of institutions in China—a total of thirty-five men already at work in the agricultural field under the auspices of Christian institutions.—*Christian Education in China*.

NUMERICAL GROWTH

Communicant members, Protestant Churches in China: 1900—85,000; 1910—172,000; 1915—268,000; 1920—366,000. The China Inland Mission reported 2,902 baptisms in 1909 and 6,500 in 1919. Contributions of the Chinese Church: 1909—\$298,000 Mex.; 1917—\$644,000 Mex. The number of Chinese ministers has increased from 487 in 1909 to 1,065 in 1919.—Condensed from *The International Review of Missions*, January, 1922, and *Christian Occupation of China*.

Communicant members, Protestant Churches in Japan: 1905—48,000; 1910—68,000; 1915—77,000; 1920—133,000. Contributions for support of the church: 1910—\$150,000; 1915—\$290,000; 1920—\$750,000. Value of church property, including Christian associations but not schools, increased from \$692,000 in 1910 to \$3,518,000 in 1920. Sunday-school enrollment: 1905—64,000; 1915—148,000; 1920—177,000.—*The International Review of Missions*, April, 1922.

STATISTICS FROM KOREA

There are 472 missionaries, including wives, working in Korea under the two Methodist and four Presbyterian Missions united in the Federal Council. They are assisted by 1688 Korean workers, of whom over 300 are ordained pastors. They have under their care over 3,000 organized churches and unorganized groups which own nearly 3,000 church buildings. In these churches are nearly 92,000 baptized adults and over 36,000 catechumens preparing for baptism. Over 11,000 of those baptized were received this year. There are more than 240,000 adherents associated with these churches. Over 2,400 four to ten-day Bible Classes were held in these churches, attended by more than 86,000 persons.

The total contributions of these Christians last year were \$465,560 (U. S. gold). Since a laborer earns only forty cents a day, this sum represents as much sacrifice as if 3,000 American churches gave four and a half million dollars. During the last three years of stringency these contributions have grown from \$245,000 gold in 1919 to over \$360,000 gold in 1920 and over \$465,000 in 1921.

The 53 doctors and nurses of these six Missions treated nearly 12,000 in-patients and over 109,000 new dispensary patients in their twenty-five hospitals. Preparing for the future there are 265 theological students in two seminaries; 64 medical students in Severance Union Medical College; 251 students in the two Union Colleges, and nearly 52,000 pupils in the lower schools of these missions and churches.—*The Japan Evangelist*, March, 1922.

